

# THE Enimie of Securitie OR

A dailie exercise of godlie meditati-  
ons, drawne out of the pure fountains of the  
holie Scriptures, and published for the pro-  
fit of all persons of anie state or calling, in the  
German and Latine tooongs, by the right  
reue, and M. IOHN AVENAR,  
publike Professor of the Hebrue  
tooong, in the famous Vni-  
uersitie of WITE-  
BERGE.

In English by THOMAS ROGERS  
Maister of Arts, and stu-  
dent in Diuinitie.

Watch      Marke. 13, 33.      Praie.  
and

I saie vnto al watch.

Praie continualie.

Marke. 13, 37.

1. Thes. 5, 17.

1. Thes. 5, 18.

In al things      we thanks.

Scene and allowed according to the *Queens*  
*Maiesties Iniunctions.*

AT LONDON,  
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at the signe of the Starre.

1586



## To the Reader.

**B**Esides what hath bin added to this Booke, which is apparent, you shal find two faults especialie amended by this impression. One is the confusion of number. For in a praiër sometime the person of one, sometime of many praiërs was used: which thing, in my iudgement, caused some iar. For the avoiding whereof I haue thought it best to amend that fault, and, I trust with the good liking both of the Autor, and as manie as shal reade them, henceforth to use altogether the plural number in those praiërs which are for euërie daie of the weeke: albeit the rest are in the singular number, forasmuch as they are praiërs for some special persons.

The other is the difficultie properlie to applie diuers of those texts of Scripture placed in the margins. For manie times the places of Scripture were falselie quoted. But now, howsoeuer the Compositor haue set them, if you marke the letters of the Alphabet a, b, c, d, &c. used both in euërie praiër, and margin, they wil rightlie direct thee to the textes.

Other things besides these are amended, which are needeles to be reuered in this place.

Some perhaps wil mislike the applienz of praiërs vnto certaine daies: but for that a better some doe both like wel enough thereof, and laude God for this daile exercise of their faith prescribed; and also because it is not done (as againe in the table to this booke I protest) to tie thee superstitiouslie to our order, I haue nothing varied from the first impression

from that point, doubting not but thou

wilt use this booke to thy profit, and be shankful, Farewel.







Here foloweth a Calendar  
*neceßarie both for the*  
 learned, and sim-  
*pler sort.*

	<i>Monethes.</i>	<i>Daies.</i>	<i>Calends.</i>	<i>Noans.</i>	<i>Idus.</i>
1	Ianuarie	31	19	4	8
2	Februarie	28	16	4	8
3	March	31	17	6	8
4	April	30	18	4	8
5	Maie	31	17	6	8
6	Iune	30	18	4	8
7	Iulie	31	19	6	8
8	August	31	19	4	8
9	September	30	18	4	8
10	October	31	17	6	8
11	Nouember	30	18	4	8
12	December	31	19	4	8

*For the better conceauing of this table, and the Calendar,  
 you shal find certaine rules at the end  
 of the Calendar.*

. Ianuarie, cal- } Latins, Ianuarius.  
 led of the } Græcians, Gamelion.  
 } Hebrues, Tebeth, & is } hath 31. daies.  
 } their 10. n onerth.

1	a	Calends.
2	b	4
3	c	3
4	d	2
5	e	1
6	f	8
7	g	7
8	a	6
9	b	5
10	c	4
11	d	3
12	e	2
13	f	1
14	g	19
15	a	18
16	b	17
17	c	16
18	d	15
19	e	14
20	f	13
21	g	12
22	a	11
23	b	10
24	c	9
25	d	8
26	e	7
27	f	6
28	g	5
29	a	4
30	b	3
31	c	2

Noans of Ian

Day before the N.

Noans of Ianuarie.

Idus of Ianuarie.

Daie before the Id.

Idus of Ianuarie.

Calends of Februarie

The first daie of this Moneth Christ was circumcised, *Luke. 2, 21*. The tops of the mountaines appered vnto Noah, *Gen. 8, 5*. The Isaelites put away their wiues, *Ezra. 10, 16*.

The 5. of this moneth word was brought vnto Ezechiel y Prophet that the citie Ierusalem was smitten, *Eze. 33, 21*

The sixt of this moneth Christ was worshipped of y wise men, *Matt. 2, 1, &c*; baptised, *Matt. 3, 15*; turned water into wine, *Iohn. 2, 1, &c*, as testifieth Epiphanius.

The 10. of this moneth Nebuccadnezzar King of Babel, moued thervnto by the rebellion of Zedekiah, besieged Ierusalem most firce-ly, as may appeere, *2 Kings, 25, &c*, *Ierem. 52, 4*: Also Ezechiel was willed to vtter his parable, *Ezech. 24, 1, &c*.

Paule called, and conuer- ted the 25. of this moneth, *Acts. 9, 3*.

Festiual daies in } CIRCUMCISION, the first }  
 this moneth be } EPIPHANIE, the sixt } daie

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IANVARIE.

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Catherine Lake  
junior Her Book  
April 18 1536

2. Februarie, } Latins, *Februarius*. } hath 28. daies,  
 called of the } Græcians, *Elaphebolion*. } vnles it be a  
 Hebrues, *Shebat*, and is } yere *Bissextile*, &  
 their 11. moneth. } then it hath 29.

1	d	<i>Calends.</i>		The first of this moneth	
2	e	4	} <i>Noans of Feb.</i>	Moses repeated the Lawe	
3	f	3		vnto the children of Israëll,	
4	g	<i>Daie before the N.</i>		<i>Deut. 1, 3.</i>	
5	a	<i>Noans of February.</i>		The 2. of this moneth our	
6	b	8	} <i>Idus of Fe-</i>	Sauior was presented to the	
7	C	7		Lorde; and Marie purified,	
8	d	6		<i>Luke. 2, 22.</i>	
9	e	5		The ninth of this moneth,	
10	f	4	} <i>Idus of February.</i>	Noah, 40. daies after he had	
11	g	3		teene the tops of the moun-	
12	a	<i>Daie before the Id</i>		taines, sent out of the Arke	
13	b	<i>Idus of February.</i>		a Rauen, and afterwarde a	
14	C	16	} <i>Calends of</i>	Doue, which returned, <i>Gen.</i>	
15	d	15		<i>8, 6, &amp;c.</i>	
16	e	14		The 15. of this moneth the	
17	f	13		Iewes spend merilie toge-	
18	g	12		ther, for that the spring of	
19	a	11		the yeere doth enter then,	
20	B	10		as they thinke.	
21	c	9		The 16. of this moneth	
22	d	8		Noah, the 2. time sent out a	
23	e	7		Doue, which returned with	
24	f	6	an Oliue branch in hir bil,		
25	g	6	<i>Gen 8, 10.</i>		
26	a	5	} <i>Calends of</i>	The 24. of this moneth	
27	b	4		Zechariah was commanded	
28	B	3		to prophesie, <i>Zecharie. 1, 7.</i>	
29	c	<i>Daie before the</i>		Matthias was elected into	
		<i>Calends of March.</i>		the number of the Apostles,	
				<i>Acts. 1. 26.</i>	

Festiuall daies in } the 2. called the PURIFICA-  
 this moneth be } TION of S. MARIE.  
 } the 24. which is Saint  
 } MATTHIAS daie.

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FEBRVARIE.

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3. March, cal- } Latins, *Martius*.  
 led of the } Græcians, *Mounychiōn*.  
 } Hebrues, *Adar*; and is } hath 31. daies.  
 } their 12. moneth.

1	d	<i>Calends.</i>
2	e	6
3	f	5
4	g	4
5	a	3
6	B	<i>Daie before the N.</i>
7	c	<i>Noans of March.</i>
8	d	8
9	e	7
10	f	6
11	g	5
12	a	4
13	B	3
14	c	<i>Daie before the Id.</i>
15	d	<i>Idus of March.</i>
16	e	17
17	f	16
18	g	15
19	a	14
20	B	13
21	c	12
22	d	11
23	e	10
24	f	9
25	g	8
26	a	7
27	B	6
28	c	5
29	d	4
30	e	3
31	f	<i>Daie before the Ca-</i> <i>lends of April.</i>

The temple of Ierusalem was finished the third daie of this moneth, *Ezra. 6, 15*: in the 7. of *Esdar. 7, 5*. it is said to be the 23. of this moneth.

The tenth of this moneth Christ was aduertised that Lazarus was sick, *Iohn. 11, 3*.

A feast was celebrated among the Iewes for the ouerthrow of Nicanor, the 13 of this moneth, *2 Mac 15, 37*: also vpon the same daie al the Iewes vnder Ashueroth, were commanded to be put to death, *Esther. 3, 13*: vpon the same daie the Iewes had a priuiledge giuen them to slaie al their enimies, *Esther. 8, 12*: this daie also the Iewes solemnized for their ioieful deliuerance, *Esther. 8, 17*.

The 14. day of this moneth was called of y Iewes Mar- docheus daie, *2 Macc. 15, 37*: also Purim, as may appeere, *Esther. 9, verse. 21. 26*.

The 15. also is another day of Purim, *Esther. 9, 21*,

The 16. of this moneth Lazarus was raised from the dead, *Iohn. 11, 43*.

This moneth hath one festiual daie called  
 TH'ANNVNCIATION of Saint MARIE,  
 celebrated the 25. daie of the moneth.

<sup>3.</sup>  
MARCH.

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4. April, cal- } Latins, *Aprilis*.  
 led of the } Græcians, *Thargelion*.  
 } Hebrues, *Abib*, or *Nisan*, } hath 30. daies.  
 & is their first month.

1	g	<i>Calends</i>
2	a	4 } <i>Noans of Ap.</i>
3	B	3 }
4	c	<i>Daie before the N.</i>
5	d	<i>Noans of April.</i>
6	e	8 }
7	f	7 }
8	g	6 } <i>Idus of</i>
9	a	5 } <i>April.</i>
10	B	4 }
11	c	3 }
12	d	<i>Daie before the Id.</i>
13	e	<i>Idus of April.</i>
14	f	18 }
15	g	17 }
16	a	16 }
17	B	15 }
18	c	14 }
19	d	13 }
20	e	12 }
21	f	11 }
22	g	10 } <i>Calends of</i>
23	a	9 } <i>Maie.</i>
24	B	8 }
25	c	7 }
26	d	6 }
27	e	5 }
28	f	4 }
29	g	3 }
30	a	<i>Day before the Ca-</i> <i>lends of Maie.</i>

The first of this moneth  
 Noah vncovered the Arke;  
 and saw earth, *Gen. 8, 13*; Mo-  
 ses reared y<sup>e</sup> Tabernacle, *Ex.*  
*40, 2, 17*; the Temple began  
 to be sanctified, *2. Chr. 29, 17.*

The 10. of this moneth  
 the children of Israëll passed  
 through the riuier Iorden on  
 drie foote, *Ioshua. 4, 19*; the  
 paschal lambe was chosen,  
*Exod. 12, 3.*

The 13. of this moneth  
 the edict of King Ashueroth  
 came out for the murthering  
 of the Iewes, *Esther. 3, 12.*

The 14. of this moneth  
 the passouer was kept, *Exod.*  
*12, 6. Leuit. 23, 5. Iosh. 5, 10.*

The 15. of this moneth  
 the Israëllits departed out of  
 Egypt, *Nomb. 33, 3.*

The 16. of this moneth  
 Hezekiah made' an ende of  
 sanctifieng and purging the  
 Temple, *2. Chron. 29, 17.*

The 18. of this moneth y<sup>e</sup>  
 childré of Israel walked on  
 drie land through the mids  
 of the red sea, *Exod. 14, 19.*

The 24. Daniel sawe his  
 vision, *Dan. 10, 4.*

The 25. of this moneth the feast  
 of S. MARKE is obserued.



<sup>4.</sup>  
APRIL.

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*The sixt of this moneth, An. 1580. which is al-  
waies to be remembred, al England, with other coun-  
tries besides, was terrible shaken with an Earth-  
quake.*

5. Maie, cal- } Latins, *Maivs.*  
 led of the } Gracians, *Scriophorion.*  
 } Hebrues, *Iar*, which is } hath 31. daies.  
 } their 2. moneth.

1	B	<i>Calends.</i>	The first of this moneth
2	c	6	Moses was commanded to
3	d	5	number the children of Is-
4	e	4	rael, <i>Nomb. 1, 1, &amp;c.</i>
5	f	3	The fift of this moneth
6	g	} <i>Noans of</i>	Christ is thought to haue as-
7	a		cended vp into heauen, <i>Mar</i>
8	B	8	16, 19. <i>Luk. 24, 51. Act. 1, 9.</i>
9	c	7	They which coulde not
10	d	6	keepe the Passeouer at the
11	e	5	daie appointed by the Lord,
12	f	4	were willed to celebrate the
13	g	3	same the 14. of this moneth,
14	a	} <i>Idus of</i>	<i>Nomb. 19, verse. 10, 11; so did</i>
15	B		the Israëlits at the comman-
16	c	17	dement of King Hezekiah,
17	d	16	<i>2. Chron. 30, 15.</i>
18	e	15	The 16. daie Manna rained
19	f	14	from heauen, <i>Exod. 16, 14.</i>
20	g	13	The 17. daie Noah entred
21	a	12	the Arke, and the flud be-
22	B	11	gan, <i>Gen. 7, 11, 13.</i>
23	c	10	The 22. fire from heauen
24	d	9	cōsumed such as murmured
25	e	8	against the Lord, <i>Nomb. 11, 1.</i>
26	f	7	The 23. the Israëlites with
27	g	6	great ioie triumphinglie en-
28	a	5	tered into the castel of Ieru-
29	B	4	salem, <i>1. Mac. 13, 51.</i>
30	c	3	Noah the 27. the waters be-
31	d	} <i>Calends</i>	ing dried vp, came forth of
			the Arke, <i>Gen. 8, 14, &amp;c.</i>

The first of this moneth vsualie is celebrated  
 for the feast of PHILIP, and JAMES.

<sup>5.</sup>  
MAIE.

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6. Iune cal- } Latins, *Iunius*.  
 led of the } Græcians, *Ekatomuaion*.  
 } Hebrues, *Sinan*, which } hath 30. daies.  
 } is their 3. moneth.

1	e	<i>Calends.</i>
2	f	4 } <i>Noans of Iun.</i>
3	g	3 }
4	a	<i>Daie before the N.</i>
5	B	<i>Noans of Iune.</i>
6	c	8 }
7	d	7 }
8	e	6 } <i>Idus of</i>
9	f	5 } <i>Iune.</i>
10	g	4 }
11	a	3 }
12	B	<i>Daie before the Id.</i>
13	c	<i>Idus of Iune.</i>
14	d	18 }
15	e	17 }
16	f	16 }
17	g	15 }
18	a	14 }
19	B	13 }
20	c	12 }
21	d	11 }
22	e	10 } <i>Calends of</i>
23	f	9 } <i>Iulie.</i>
24	g	8 }
25	a	7 }
26	B	6 }
27	c	5 }
28	d	4 }
29	e	3 }
30	f	<i>Daie before the</i> <i>Calends of Iulie.</i>

The first coming of the childre of Israël vnto mount Sinai was the 1. of this moneth, where they abode 11. monethes, and 20. daies, in which time al those things were done, recorded in *Exo. chap. 19, 1, &c.*

The sixt of this moneth Alexander that mightie Monarch of y world was borne of whom *Dan. chap. 11, 3.* doth prophesie. Also on this daie that famous Temple of Diana in Ephesus, numbred among the 7. wonders of the world, was set on fire by Herosttratus. The Iewes likewise kept their feast of Pentecost on this daie.

The 23. of this moneth the first ediçt came out for the saluetie of Gods people the Iewes, against Haman, and the rest of their enemies, *Esther. 8, 9.*

The 29. of this moneth the Arke of Noah through the encrease of waters was lifted vp from the earth, *Gen. 7, 17.*

Festiuall daies in this moneth are the { 24. which is the feast of  
 } S. IOHN BAPTIST.  
 } 29. which is S. PETERS daie.

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7. Iulie, cal- } Latins, *Iulius*.  
 led of the } Gręcians, *Metageitnion*. } hath 31. daies.  
 } Hebrues, *Thammus* being }  
 } their 4. moneth.

1	g	Calends.	
2	a	6	
3	B	5	} Noans of Iulie.
4	c	4	
5	d	3	
6	e	Daie before the N. Noans of Iulie.	
7	f		
8	g	8	
9	a	7	
10	B	6	} Idus of Iulie.
11	c	5	
12	d	4	
13	e	3	
14	f	Daie before the Id.	
15	g	Idus of Iulie.	
16	a	17	
17	B	16	
18	c	15	
19	d	14	
20	e	13	
21	f	12	
22	g	11	
23	a	10	} Calends of August.
24	B	9	
25	c	8	
26	d	7	
27	e	6	
28	f	5	
29	g	4	
30	a	3	
31	B	Day before the Calends of August.	

The 5. of this moneth Eze-  
 kiel saw his visions, *Eze. 1, 1.*

The 6. of this moneth the  
 Capitol of Rome, counted  
 one of the 7. wonders of the  
 world, was burned: and the  
 mirror of Christian Princes  
 King Edward the sixt di-  
 ed the sixt of this moneth,  
*Anno. 1553.*

The 9. of this moneth Ie-  
 rusalem, after it had a long  
 while bin besieged by Ne-  
 buccadnezzar, was taken,  
*Ierem. 39, 2.*

The 12. of this moneth  
 Iulius Cęsar, the 1. Romane  
 Emperor was borne. Of him  
 is this moneth called Iulie.

The 18. of this moneth  
 the Aegyptians begin their  
 yeere, *Plin. lib. 8, cap. 47.*

The 25. of this moneth is the feast  
 of S. IAMES the Apostle.

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8. August, cal- } Latins, *Augustus*.  
 led of the } Græcians, *Boedromion*.  
 } Hebrues, *Ab*, which is } hath 31. daies.  
 } their 5. moneth.

1	c	<i>Calends.</i>
2	d	4 } <i>Noans of Au.</i>
3	e	3 }
4	f	<i>Daie before the N</i>
5	g	<i>Noans of August.</i>
6	a	8 }
7	B	7 }
8	c	6 } <i>Calends of</i>
9	d	5 } <i>August.</i>
10	e	4 }
11	f	3 }
12	g	<i>Daie before the Id.</i>
13	a	<i>Idus of August.</i>
14	B	19 }
15	c	18 }
16	d	17 }
17	e	16 }
18	f	15 }
19	g	14 }
20	a	13 }
21	B	12 } <i>Calends of</i>
22	c	11 } <i>Septemb.</i>
23	d	10 }
24	e	9 }
25	f	8 }
26	g	7 }
27	a	6 }
28	B	5 }
29	c	4 }
30	d	3 }
31	e	<i>Day before the Ca-</i> <i>lends of September.</i>

The first of this moneth Aaron, 40. yeeres after the children of Israël were com out of Egypt, died on mount Hor, *Nomb. 33, 38*. Also on this daie Ezra with his companie came out of Babel vn- to Ierusalem, *Ezra. 7, 9*.

The 7. of this moneth Nebuccadnezzar burnt the house of the Lord, and al Ie- rusalem, *2. Kin. 25, verse. 8, 9*.

The 10. of this moneth some thinke Ierusalem to haue bin burnt by the Baby- lonians, *Ierem. 52, 12*. *Iosephus* (*lib. 6, cap. 26*) said it was bur- ned afterwarde by the Ro- mans the same daie. There- fore doe the Iewes on this daie obserue a most streight fast, and go bare footed, and sitting on the ground, reade twise ouer the Lamentati- ons of Ieremie.

The 24. of this moneth is vsualie called  
 S. BARTHOLOMEWES daie.



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*The 24 of this Moneth, An. 1572, that horrible  
massacre of the Protestants in France was most  
disloyal committed, whereof came this verse:*

*Bartholomeus flet, quia Gallicus occubat  
Atlas.*

9. September called of the { Latins, *September.*  
Græcians, *Maimacterion.*  
Hebrues, *Elul*, which is } hath 30. daies.  
their 6. moneth.

		<i>Calends.</i>
1	f	
2	g	4
3	a	3
4	B	<i>Daie before the N.</i>
5	c	<i>Noans of Septemb.</i>
6	d	8
7	e	7
8	f	6
9	g	5
10	a	4
11	B	3
12	c	<i>Daie before the Id.</i>
13	d	<i>Idus of September.</i>
14	e	18
15	f	17
16	g	16
17	a	15
18	B	14
19	c	13
20	d	12
21	e	11
22	f	10
23	g	9
24	a	8
25	B	7
26	c	6
27	d	5
28	e	4
29	f	3
30	g	<i>Day before the Calends of October.</i>

The first of this moneth  
Haggei the Prophet began  
to prophesie, *Hag. 1. 1.*

The sixt of this moneth  
Ezechiel saw another vision,  
*Ezech. 8. 1.*

The 7. of this moneth  
our most noble Queene Eli-  
zabeth was borne at Green-  
wich, *Anno. 1532.*

The 8. of this moneth  
*An. 73.* Ierusalem was vtter-  
lie with fire and sworde de-  
stroied by Titus the Empe-  
ror, *Ioseph. lib. 7. cap. 26.*

The 25. of this moneth  
Nehemiah finished the wals  
of Ierusalem, *Nehem. 6. 15.*

Festiuall daies in this } 21. S. MATTHEW.  
moneth be the } 29. S. MICHAEL.

<sup>9.</sup>  
SEPTEMBER.

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10. October, } Latins, October.  
 called of the } Grecians, Pianepsion.  
 } Hebrues, Thifri, and } hath .31. daies.  
 } is their 7. moneth.

1	a	Calends.	The 1. of this moneth the
2	B	6	Jewes celebrated the feast
3	c	5	of trumpets, <i>Leuit. 23, 24.</i> The
4	d	4	latter Jewes cal this day the
5	e	3	beginning of the new yeere.
6	f	Daie before the N.	Jerusalem after it had bin
7	g	Noans of October.	possessed of Christian Prin-
8	a	8	ces 88. yeeres, through mor-
9	B	7	tal dissention came into the
10	c	6	hands of the Saracins, <i>Anno.</i>
11	d	5	<i>1187.</i>
12	e	4	The 3. of this month some
13	f	3	thinke the Jewes fasted for
14	g	Daie before the Id.	the death of Gedaliah; wher-
15	a	Idus of October.	by occasion was offered, to
16	B	17	bring them againe into the
17	c	16	miserable seruitude of the
18	d	15	Egyptians, <i>2. King. 25, 25. Jer.</i>
19	e	14	<i>41, verse. 1, 2, &amp;c.</i>
20	f	13	The 10. of this moneth the
21	g	12	feast of reconciliation was
22	a	11	kept, <i>Leuit. 23, 27</i> : so did the
23	B	10	yeere of Iubilie euerie fiftie
24	c	9	yeere begin as on the same
25	d	8	daie, <i>Leuit. 25, 9.</i>
26	e	7	The 15. of this moneth the
27	f	6	Jewes obserued the feast of
28	g	5	Tabernacles 7. daies toge-
29	a	4	ther, in memorie of y <sup>e</sup> Lords
30	B	3	protecting them in the de-
31	c	Day before the Ca-	sert, <i>Leuit. 23, 34.</i>
		lends of Novemb.	

Festiuall daies in this } 18. daie, S. L V K E.  
 moneth are the } 28. SIMON and I V D E.

10.  
OCTOBER.

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B. I.

11. Nouember } Latins, *November.*  
 called of the } Grecians, *Antheſterion.*  
 Hebrues, *Marheſuam,* } hath 30. daies  
 their 8. moneth.

1	d	<i>Calends.</i>
2	e	4 } <i>Noans of No.</i>
3	f	3 }
4	g	<i>Daie before the N.</i>
5	a	<i>Noans of Nouemb.</i>
6	B	8 }
7	c	7 }
8	d	6 } <i>Idus of No</i>
9	e	5 } <i>member.</i>
10	f	4 }
11	g	3 }
12	a	<i>Daie before the Id.</i>
13	B	<i>Idus of Nouember.</i>
14	c	18 }
15	d	17 }
16	e	16 }
17	f	15 }
18	g	14 }
19	a	13 }
20	B	12 }
21	c	11 }
22	d	10 } <i>Calends of</i>
23	e	9 } <i>December</i>
24	f	8 }
25	g	7 }
26	a	6 }
27	B	5 }
28	c	4 }
29	d	3 }
30	e	<i>Day before the Ca</i> <i>lends of December.</i>

The third of this moneth  
 Constantius the Emperor,  
 son to Cōstantinus y Great,  
 departed out of this world,  
*Anno. 364. Hist. tripart. in the*  
*end of the 5. booke.*

The tenth of this moneth  
*Ann. 1483,* D. Martin Luther  
 was borne in Iſlebia.

The 15. of this moneth  
 was made a new holie daie  
 by Ieroboam without the  
 commandement of G O D,  
 whervpon he cōmitted most  
 wicked idolatrie in Dan, &  
 Bethel: but he remained not  
 long unpunished, nor his  
 people vnplaged for y same,  
 as may appeere, *1. Kinges. 12.*  
*uerſe. 32, 33. 1. Kin. 13, 1, 2, &c.*

Queene Elizabeth began  
 luckilie to reigne for the  
 aduancement of the Gospel  
 of our Sauior Christ, the 17.  
 of this moneth.

The 18. of this moneth  
 Titus the Emperor most  
 cruelie executed to death a  
 great number of the Iewes,  
*Ioseph. lib. 7. cap. 20.*

Festiuall daies in this moneth are the first daie, the  
 feast of *All Saints.* The 30. and last daie, Saint *An-*  
*drew* the Apostle.

II.  
NOVEMBER.

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b.2.

12. December } Latins, *December.*  
called of the } Græcians, *Ποσειδεών.*  
Hebrues, *Sissen,* and } hath 31. daies.  
is their 9 moneth.

1	f	<i>Calends.</i>
2	g	4 } <i>Noans of De.</i>
3	a	3 }
4	B	<i>Daie before the N.</i>
5	c	<i>Noans of Decemb.</i>
6	d	8 }
7	e	7 }
8	f	6 } <i>Idus of</i>
9	g	5 } <i>Decemb.</i>
10	a	4 }
11	B	3 }
12	c	<i>Daie before the Id</i>
13	d	<i>Idus of December.</i>
14	e	19 }
15	f	18 }
16	g	17 }
17	a	16 }
18	B	15 }
19	c	14 }
20	d	13 }
21	e	12 }
22	f	11 }
23	g	10 }
24	a	9 }
25	B	8 }
26	c	7 }
27	d	6 }
28	e	5 }
29	f	4 }
30	g	3 }
31	a	<i>Day before the Calends of Ianuarie.</i>

The 15. of this moneth Antiochus placed an abominable idol vpon the altar of the Lord, *1. Macc. 1, 57.*

The 20. of this moneth Esdras exhorted the Israëlits to put awaie their strange wines, *1. Esd. 9, verse. 5, 6, &c.*

The foundation of the second Temple was laide the 24. of this moneth, *Hagg. 2, verse. 11, 19.*

The 25. of this moneth our SAVIOR CHRIST was borne of the virgin, the yere after the worldes creation, 4018. On which daie also Antiochus epiphanes entred into Ierusalem with a mightie armie & spoiled the same *Iosep. li. 12. cap. 6.* On this daie he prophaned y altar of the Lord, *1. Macchab. 1, 62.* which daie also the Iewes kept holie, because theron the Temple was purged from idolatrie, *1. Macc. 4, 59.*

The 28. of this moneth Herod caused the poore Innocents to be murdered, thin king thereby to haue slaine Christ, *Matth. 2, 16, &c.*

Festiuall daies in this moneth are the 21. *Thomas* apoit. 25. The natiuitie of *Christ.* 26. *S. Stuen.* 27. *Iohn the Euang.* 28. *Innocents,* called commonly *Childermas daie.*



12.  
DECEMBER.

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## Rules for the understanding of this Calendar.

### 1. *Of the Calends.*

1. The first daie of euerie moneth is called the Calends of, &c.
2. From the Calends, that is, from the first daie of euerie moneth, the daies of the moneth last going before haue their denomination, counting backward vntil the Idus of the same moneth. As for example, The first daie of Ianuarie is called the Calends of Ianuarie, the daie before that, which is, the last of December, is called the daie before the Calends of Ianuarie, the last saue one of December is called the third before the Calends of Ianuarie, &c. numbering backward vntil the Idus of December: which is to be obserued in other moneths.

### 2. *Of the Noans.*

1. First it would be noted whether the moneth consist of sixe, or of foure Noans.
2. If the moneth haue but 4. Noans, the 5. daie of the moneth is called the Noans: if it haue 6. daies, the seuenth is termed the Noans.
3. The daie immediatlie going before the Noans, is called the daie before the Noans, the daie next before that is called the third of the Noans, &c. numbering backward vntil the Calends.

### 3. *Of the Idus.*

The eight daie after the Noans is called Idus, the next daie immediatlie before the Idus, is called the daie before the Idus, the daie before that, which is the 6. after the Noans, is the third before the Idus, and numbering stil backward.

### 4. *Of the leape yeere.*

The Leap yeere is, when one daie is added vnto the yeere, as this yeere 1580, which is inserted alwaies on the Eue of S. Matthias the Apostle, which is the 6. Cal. of Februarie, and happeneth euerie fourth yeere.

¶ A rule to knowe how manie daies  
be contained in euerie moneth  
in the yeere.

Thirtie daies hath Nouember,  
April, Iune, and September.  
The rest haue thirtie and one,  
Except it be Februarie alone.  
Which alwaies hath 28. meere,  
When it is no Bissextile or leape yeere.

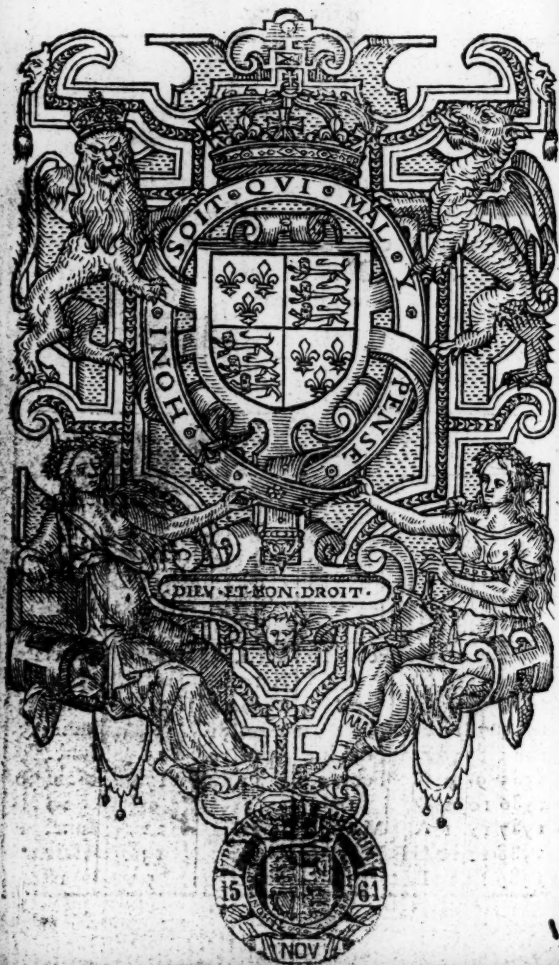
¶ A note of the Moneths, weekes,  
daies, and houres, throughout the  
whole yeare.

The yeere  $\left\{ \begin{array}{l} \text{Moneths. 12.} \\ \text{Weekes. 52.} \\ \text{Daies. 365.} \end{array} \right\} \left\{ \begin{array}{l} \text{Houres.} \end{array} \right\} 8766.$

Daie  $\left\{ \begin{array}{l} \text{Natural} \\ \text{Artificial} \end{array} \right\} \text{ hath } \left\{ \begin{array}{l} 24 \\ 12 \end{array} \right\} \text{ houres.}$

¶ An Almanack for ten yeeres.

The yeere of our Lord.	The Prime.	The Epact.	Sunday letter.	Leape yeere.	Ashwenday the first daie of Lent.	Easter daie.	Rogation weeke.	Whitsundaie.
1580	4	14	C	B	Febr. 16.	April. 3.	Maie. 9.	Maie. 22.
1581	5	25	A		8	Marc. 26.	1	14
1582	6	6	G		28	April. 15.	21	Iune. 3.
1583	7	17	F		13	Marc. 31.	6	Maie 19.
1584	8	28	E	D	March. 4.	April. 19.	25	Iune. 7.
1585	9	9	C		Febr. 24.	11	17	Maie. 30.
1586	10	2	B		16	3	9	22
1587	11	1	A		March. 1.	16	22	Iune. 4.
1588	12	12	G	F	Febr. 20.	7	13	Maie. 26.
1589	13	23	E		12	Marc. 30.	5	18





**To the honorable Sir**  
**FRANCES WALSINGHAM**  
 Knight, one of hir Maiesties  
 chiefe Secretaries, of the right  
 honorable prissie counsaile, and  
 Chancelar of the OR-  
 DER, Grace & peace  
 in our Sauior  
 Christ.



**T**hat the worlde was  
 made for man, euen  
 Philosophers <sup>a</sup>, tho-  
 rough the instinct of  
 humane reason could,  
 and the carnal world-  
 linges t brough the of-  
 ten hearing of Gods holie word <sup>b</sup> can con-  
 fesse: that man is created for God, me think  
 there should be none so barbarously ignorant,  
 or in this cleere light of the glorious Gospel,  
 so desperatlie secure, as to doubt.

A notable cause, were there no mo but  
 that, why daile and euermore wee should  
 extol, and with diuine praises, celebrate the  
 most sacred Name of almightie God: but  
 manie waies besides are wee bound to do

b. 5.

<sup>a</sup> Lactatius  
 de diuino  
 premio. ca.  
<sup>4.</sup> also de  
 Ira Dei. ca.  
<sup>13.</sup> Cicero.  
 lib. 2. de Na-  
 tura Deorū.  
<sup>b</sup> Gen. 2, 16.  
 Gen. 2, 3.  
 Psalm. 8, 6.  
 Causes why  
 daily prayer  
 is necessa-  
 rie.  
<sup>1.</sup> From the  
 end of mas  
 creation.

## THE EPISTLE

the same. For consider we, either the commandements of God; or his benefites; or the frailties of our corrupted nature; or Satans snares; or the miseries as wel publike as private; or our couenant made with God in baptisme; or the uncertaintie of the daie either of our death or general iudgement, and wee shal finde that the least of these things offereth sufficient occasion continuallie to praie, and to praise God.

2. From the commandements of God.

• Psal. 50. 15

• Mark. 13. verse, 33.

• Colo. 4. 2.

3. From the promise of God to heare our petitions.

• Luk. 11. 9.

• Iohn. 16. verse, 23.

4. From the greatnes of Gods benefites.

For touching the commandements, God saith by the Prophet Dauid, *Cal vpon me in the time of trouble, so wil I heare thee, and thou shalt praise me*; by his Sonne our Saviour, *Watch and praie*; by Saint Paule the Apostle, *Continue in praier, and watch in the same with thankesgiuing. For, not onelie he commandeth so to doe, which prooueth the excellencie of the exercise; but also promiseth to heare our petitions, which declareth how surpasse single swecte are deuout Meditations in the eares of God. As in that aforementioned Psalm of Dauid, Cal vpon me, &c. Againe, Seeke, & ye shal find, knock, & it shal be opened vnto you: and againe for al, Whatsoeuer yee shal aske the Father in my name, he wil giue it you.*

His benefites are for number infinite, for greatnes wonderful, excellent for their worthines, whether we respect the giftes of the mixde, or the goodes of the bodie, spiritual or corporal, bestowed vpon some particularlie, or generalie vpon al men. Who can declare the goodnes of God (that I may ouerpas the temporal benefites, either common to vs with

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## DEDICATORIE.

almen, or specialie bestowed upon vs before  
 al) who can I saie, declare the goodnes of  
 God sufficientlie for creating vs <sup>h</sup> after his  
 owne image; for reuealing himselfe vnto vs;  
 for redeeming vs <sup>i</sup> by his deere sonne; for choo-  
 sing vs before the foundations of the world  
 were laid; for enduing vs with his holic Spi-  
 rit; and for exalting vs to eternal life!  
 What therfore shal we render vnto the Lord  
 for al these things! <sup>k</sup> Let vs take vp the  
 cup of saluation, and celebrate the  
 name of our God.

If we consider the frailenes of our nature  
 we shal finde, that continualie we are subiect  
 to sinning, to offending, to erring, and to  
 conceauing amisse of the wil of our God to  
 our certaine cōdemnation. <sup>l</sup> There is none  
 of vs al which standeth not in neede of  
 counsel, of props, and of helpe. The ge-  
 neral miserie of mankind is triple, &c.  
 For both we are easie to be seduced, &  
 vnable to doe wel, and weake to resist.  
 If we would discerne betweene good  
 and euil, we are deceaued; if we go a-  
 bout to doe good, we quicklie faint;  
 if we endeuer to resist euil, we cannot  
 endure, but are easilie ouercome. The  
 consideration of this frailetie of ours, made  
 our Sauior Christ graciouslie to admonish  
 his disciples, saieing, <sup>m</sup> Watch and praie, <sup>n</sup>  
 least ye enter into tentation.

Againe, the tyrannie and rage of the Di-  
 uel is vspeakeable, and his power mightie,  
 being the Prince <sup>n</sup> of this worlde. Wee  
 wrestle not <sup>o</sup> against blood and flesh,  
 but against rule, against powers, a-  
 gainst

<sup>h</sup> Gen. 1, 26  
 Colos. 3, 10  
<sup>i</sup> 1. Pe. 1, 19  
 Hebr. 9, 14.

<sup>k</sup> Psal. 116,  
 ver. 12, &c.

5. From the  
 weakenes of  
 our nature.

<sup>l</sup> Bernard  
 serm. 7. de  
 aduentu Do-  
 mini.

<sup>m</sup> Matt. 26,  
 verse. 41.

6. From the  
 fierie & rage  
 of Satan.

<sup>n</sup> Eph. 2, 2.  
 John. 12, 31  
<sup>o</sup> Eph. 6, 12

## THE EPISLE

gainst worldlie gouernors of the darknes of this world, against spiritual wickednes in heauenlie places. *It behooueth vs therefore, according to the counsaile of S.*

**¶ 1. Pet. 5. 8.** Peter, p to watch and praie. For our aduersarie the Diuel, as a roaring Lion rangeth about seeking whom he maie deuour. *But q as the Lion at the sight of a Cocke is discomforted, & at his crowing be-taketh him to his heeles: so doth Satan both stand in feare of a godlie man, and flie at his praier. As Lactantius noteth, r Diuels do hurt but the faint harted, such as the great and mightie hand of God doth not protect, which are prophane from the Sacrament of truth, but the iust, that is, the true worshippers of God, doo the Diuels feare.*

*¶ Gaudentius Merula de memorabilibus, l. 2. co. 9.  
r Lactantius de Origine erroris, cap. 16.*

**7. From the** *What should I speake of the tyrannie of miseries both mightie men; of the miserie of poore; how priuate and wickednes dooth abound, and heresies ouer-publike.*

*Nestor.*

*Nestor vnto his children, Praie, for vnles that God helpe vs, we al perish.*

**8. From our**  
*couen. wt*  
*made with*  
*God at our*  
*Baptisme.*

*Furthermore, our couenant made with God at our baptisme, whereby we promised to forsake the Diuel and al his works, &c. to beleeue al the articles of the Christian faith; and to keepe Gods holie wil and commandments, &c should driue vs there vnto. For neither can Satan be resisted; nor our faith manifested; nor God dulie honored without praier.*

**9. From the**  
*uncertaine*  
*time of the*  
*daye either*  
*of our death,*  
*or iudgement.*

*Finalie, omitting al other reasons, which are infinite, the shortnes of our life, the sud-daines of Christs comming, his seuerenes in iudgement*



## DEDICATORIE.

*iudgement when he is come, should make vs not slightlie to ouerpas this noble exercise.*

*For what auaueth it, though in this world*

*f we abounde in wealth, excel in honor, haue al things according to our harts desire, and then when Christ shal retorne we are founde vnreadie, and so loose our soules? Happie*

*therefore t is that seruant whome the Lord at his comming shal find watchful: and u happie are those Virgins*

*which expect the bridegroom with oile in their lamps. But that euil ser-*

*uant x which shal saie in his hart, my Lorde wil be long a coming, and so begin to smite*

*his fellowes, yea, and to eate and drinke with the drunken, his Lord wil come in a*

*daie, when he looketh not for him, and in an houre when he is not aware of, and shal hew*

*him in peeces, and giue him his portion with hypocrites, there shal be weeping and gnash-*

*ing of teeth; and those virgins which are careles and secure y, accompanie not the*

*bridegroom: to his wedding, but are excluded out of the gates, and heare, I know ye not.*

*The waughtines of these reasons, Hono-*

*rable, haue especialie moued me, though the earnest request of some which for their god-*

*lie zeale I loue unfainedlie, and reuerence, did greatlie pricke me forward, to bring these*

*diuine Meditations (I cal them diuine, partlie because they are of diuine matters, and*

*concerne the glorie of God; partlie for that they proceede from a diuine spirit; but in*

*this respect chieslie, because they are wholie, as fewe or no other praier Booke is that I*

*knowe, taken out of the pure fountaines of*

*the*

f Matth. 16,  
verse, 26.

t Matth. 24,  
verse, 46.

u Mart. 25,  
verse, 4.

x Matt. 24,  
verse, 48.  
Luk. 12, 45.

y Matt. 25,  
vers. 10, &c.

*The occasion  
of publishing  
this Booke.*

## THE EPISTLE

the diuine Scriptures) of the right learned  
and virtuous of famous memorie M. Iohn  
Auenar, into our English tong. A booke cer-  
tes most necessarie in respect of the extreeme

How he must  
be qualified  
that in prai-  
eng would  
please God,  
and vse this  
Booke to his  
profite.

securitie wherein we liue. Gratesulie it hath  
bin accepted hetherto in the Latine and  
Germane tongues; and now by the working  
of Gods holie spirit, shal profite verie much,  
if it be used as it should be, that is, if the user  
thereof praie, Religiously in faith; cha-  
ritable being voide of rancor and ma-  
lice; zelouslie with an ardent affection  
of the mind; & humblie without pride.

1. Faith.

<sup>a</sup> Heb. 11, 6

<sup>a</sup> Rom. 10,  
verse, 14.

<sup>b</sup> Rom. 14,  
verse, 23.

<sup>c</sup> James. 1,  
verse, 7.

2. Charitie.  
<sup>d</sup> James. 5,  
verse, 16.

<sup>e</sup> Matth 6,  
verse, 14.

Matth. 5, 44

Mark. 11,  
verse, 25.

Luk. 23, 34.  
<sup>f</sup> Eccle. 28,  
verse, 3, &c.

1 Faith is necessarie. For <sup>2</sup> without  
faith it is impossible to please God.  
Therefore onelie the faithful doe praie. For

<sup>a</sup> how can men cal vpon him in whom  
they haue not beleueed; <sup>b</sup> It is sinne  
whatsoever is not done through faith.

Therefore the praier of infidels is no praier  
but hypocrisie, and a damnable abuse of good  
words; neither can it obtaine anie thing at  
the hands of God, according to that of Saint  
James, <sup>c</sup> He which wauereth, let him  
not thinke that he can obtaine anie  
thing from God.

2 Charitie is necessarie. For we must  
<sup>d</sup> praie one for another; and for our  
enemies, <sup>e</sup> as our Sauior doth counsaile vs,

<sup>e</sup> Matth 6, <sup>f</sup> When ye stand praieng, forgiue,  
if ye haue ought against anie man, that  
your Father also which is in Heauen,

maie forgiue you your trespasses, &c.  
Againe the spirite of God saith, <sup>f</sup> Forgiue  
thy neighbor the hurt that he hath

done thee, and so shal thy sinnes be  
for-

## DEDICATORIE.

forgiuen thee also when thou praieſt. A man that beareth hatred againſt another, how dare he aſke forgiuenes of God! He that ſheweth no mercie to a man which is like himſelfe, how dare he aſke forgiuenes of his finnes! &c. and for al men, as maie appeare in the firſt Epiſtle of S. Paule vnto Timothie.

§ 1. Tim. 2, verſe, 8.

3 Zeale is neceſſarie. For what is praier without the ſame, but a verie babling, and vaine multiplication of words? yea there is no praier, where this affection is not. For praier is a vehement deſire of the hart to obtaine ſomething at the hands of God. God looketh not vpon the face as man doth, but beholdeth the hart; neither doth he liſten to the ſound of the mouth, but to the ſighes of the mind. After this manner do Chriſtians praie, their affections are bent toward God, they alwaies<sup>b</sup> hunger and thirſt after righteouſnes.

3. Zeale.

Praier  
what?

4 Humilitie is neceſſarie. For vpon whome ſhal my ſpirite abide, ſaith the Lord,<sup>i</sup> but vpon him which is of a lowlie ſpirite? The praier of him which humbleth himſelfe<sup>k</sup> goeth through the clowdes. Much better is it for a ſinner, to be humble, than for a righteous man to be arrogant, as maie appeare in the Pharifie and Publi- cane<sup>l</sup>.

<sup>b</sup> Matt. 5, 6.

4. Humilitie.

<sup>i</sup> Eſai. 66, 2.

<sup>k</sup> Eccle. 35, verſe, 17.

<sup>l</sup> Luke. 18, verſe, 10.

It remaineth now, that, as the Auſtor of this Booke choaſe for patrone thereof, not for any deſenſe that it needed, but becauſe others the more willinglie would read and accept the ſame, being dedicated vnto an honorable perſon gratiouſ in the eies both of the Nobilitie and baſer ſort, the mightie Prince,  
Lord

## THE EPISTLE.

Lord Augustus, Duke of Saxonie, &c. so  
mouued therevnto by the singular fame of  
your honors most virtuous inclination, I  
present the same now translated (for what  
other paines I haue taken I spare upon good  
considerations to utter) unto your honor, be-  
seeching you to accept this my doing in good  
part, as my hope is you wil: and then I doubt  
not, being gratiouſlie receaued of so worthie  
a person, but gratefullie it wil be vsed of the  
better sort, for whose sake I haue published  
the same.

■ James. 1.  
verse, 17.  
■ 2. Cor. 1.  
verse, 3.

God almightie, which is the Father of  
lights <sup>m</sup>, mercie <sup>n</sup> and consolation, from  
whom euerie good gift, and euerie perfect gift  
doth proceede, blesse your honor, as with ac-  
cesse of temporal benefits: so especialie and  
aboue al, with encrease of his heauenlie bles-  
sings, that long you maie liue a godlie Coun-  
sailer to our virtuous Queene, a profitable  
member to this Realme of England, a special  
fauorer of the Church of Christ, and a  
famous aduancer of his truth and  
glorie, to your euerlasting  
comfort, and felici-  
tie, Amen.

At London the tenth of October.

An. D. 1579.

Your honors

to command

Tho. Rogers



¶ A Preface of Maister Iohn Auener, Doctor of Diuinitie, and publike Professor of the Hebrue tooing in the Vniuersitie of Witeberge, taken out of his Epistle before his booke of da-  
lie prayers, dedicated to the most  
mightie Prince, and Duke,  
Augustus, High marshal  
of the Romane  
Empire,  
&c.



He chosen ves-  
sel of G O D, Saine  
Paule in his for-  
mer Epistle vnto  
Timothie, doth ex-  
hort, <sup>a</sup> that first of <sup>a</sup> 1. Tim. 2,

al, deprecations, supplications, inter-  
cessions, and giuing of thanks be made  
for al men: For Kings, and for al that  
are in authoritie, that we maie lead a  
quiet and peaceable life, in al godlines  
and honestie. Likewise vnto the Phi-  
lippians he saith <sup>b</sup>, Be careful for no- <sup>b</sup> Philip. 4,  
thing, but in al things let your petition <sup>verse, 2, & c.</sup>  
be manifest vnto God in praier and  
supplication, with giuing of thanks.

By which words wee are not onelie Kindes of  
pricked forward vnto the godlie exer-  
cise  
praier.

## A Preface

**1**  
Deprecati-  
ons what;

**2**  
Supplicati-  
ons what;

**3**  
Intercessi-  
ons what;

**4**  
Thankesgi-  
uing what;

Th' order of  
this Booke.

cise of praier, but admonished besides, that there be foure kinds thereof, al necessary to be vsed euerie daie. The first are Deprecations, whereby we beg at the hands of Almighty God, either altogether to turne awaie his heauie displeasure conceined through our sinnes, or at the least to mitigate the punishments due for our offenses. Supplications are called requests, whereby we craue such things as are necessarie either for the sustentation of this present life, or for our euerlasting comfort in the world to come. Intercessions are prayers made in the behalfe of others. By thankesgiuing we praise God, and celebrate his holie name for al benefites conferred both vpon our soules and bodies.

In this my booke I haue had special regard vnto these foure kinds of praier.

- |  |   |
|--|---|
| <p><b>1</b></p> <p><b>2</b></p> <p><b>3    4</b></p> | <p>For first, for euerie daie of the weeke I haue made a morning praier, containing both a thankesgiuing for the blessed rest receiued, and a deprecation for the escaping of al euils which maie happen in the daie time. Afterward followeth a thankesgiuing for some singular benefite receiued. Then two supplications or petitions, for blessings as</p> <p style="text-align: right;">wel</p> |
|--|---|

## of the Author.

wel eternal as temporal. Next to them  
are placed two intercessions for men of  
euerie state or degree. After them en-  
sueth a praier against the sundrie eni-  
mies of Christs Church. And last of al,  
an euening praier, conteining a than-  
kesgiuing vnto God for his preserving  
of vs in the daie time, a deprecation  
that no euil hurt vs in the night, and a  
petition of his fatherlie protection, is  
annexed.

5 6

7

8

And this maner I haue obserued in  
distingwishing the praiers for euerie  
daie. For it is our parts dailie in al our  
necessities to crie vnto God, as our Sa-  
uior teacheth to this purpose, <sup>c</sup> Praie  
alwaies, and be not wearie. And Saint  
Paule willet the same, saieng, Praie  
<sup>d</sup> continualie, in al things giuing  
thanks. For this is the wil of G O D  
through Iesu Christ toward you. A-  
gaine, <sup>c</sup> Be not let to praie alwaies, and  
be not let vnto the death to exercise thy  
selfe in righteousness. Thus did the  
kinglie prophet Dauid, which of him-  
selfe saierh, <sup>f</sup> Seuen times a daie do I  
praise thee, bicause of thy righteous  
iudgements.

Dailie prai-  
er is inioi-  
ned vs.

<sup>c</sup> Luk. 18, 1.

<sup>d</sup> 1. Thes. 5,  
verse, 17.

<sup>e</sup> Eccles. 18,  
verse, 21.

<sup>f</sup> Psal. 119,  
verse, 164.

And certes it is a goodlie worke to  
cal vpon God in praier, and to inioy  
his

A noble ex-  
ercise to  
praie.

## A Preface

Ambrose.

Praier ioi-  
neth vs to  
the blessed  
cōpanie of  
the Angels  
in heauen.

2 Psa. 138, 1

To praie, &  
to praise  
God, a thing  
common to  
men with  
Angels.

The cōmo-  
ditie which  
the daillie  
exercise of  
praier doth  
bring.

his familiar speech. The which also  
Saint Ambrose witnesseth, saieing, To  
praie much and often is a worke grate-  
ful to God. How excellent a thing it  
is for man to intermingle his talke with  
God, no man is ignorant, and that ex-  
cellencie is attained by praier onelie,  
which ioineth vs to the societie of An-  
gels, through ascribing due praise and  
glorie vnto Almighty God, as their of-  
fice dooth binde them. Hence saith  
the Psalmist: & In the sight of Angels  
wil I sing praise vnto thee, I wil worship  
toward thy holie temple, and extol thy  
name. For in other things there is much  
difference betweene their condition and  
ours, whether we respect their nature,  
or their kinde of life; their wisdome,  
or their understanding; but to praie  
is a worke common both to Angels and  
men. For praier dooth separate vs from  
brute beasts, and associate vs with An-  
gels. Yea, an easie matter is it, for one  
to attaine to their nature, dignitie, wis-  
dome, and understanding, if al his life  
time, he giue himselfe wholie vnto prai-  
er, and the seruice of God. For if they  
which frequent the companie of wise  
men, by reason of their continual mee-  
tings, in short space are so changed, that  
they



of the Author.

they represent the wisdom of such as they companie withal: what shal we saie of them, which dailie talke with God in praier! Wherefore it behooueth vs, obeieng the wil of our heauenlie Father, to spend our life time in the lauding of God, & in deuout meditations.

But hee which neither wil praie, nor praise God, neither yet delight in this diuine communication, surelie lining he is dead, without life, without sense or understanding, as witnesseth Saint Chrysostome.

The state of him which vseth not to praie.

The frute and profit coming by godlie praiers dooth Saint Iames expresse on this manner: The praier of faith<sup>h</sup> shal saue the sicke, and the Lord shal raise him up, and if he haue committed sinnes, they shal be forgiven him, &c.

The frute and profit of faithful praier.  
<sup>h</sup> Iam. 5, 15:

Againe, <sup>i</sup> The feruent praier of a righteous man auaileth much. Elias was a man under infirmities, euen as we are, and he praied in his praier that it might not raine, & it rained not on the earth, by the space of three yeeres and six moneths. And he praied againe, and the heauen gaue raine, and the earth brought forth hir frute.

<sup>i</sup> Iames. 5, vers. 16, &c  
1. Kin. 17, 1.  
Eccle. 48, 1.  
Luke. 4, 25

By these words it appeareth, that the praier of faith can obtaine, and bring

The force of faithful praier.  
30

## A Preface

to passe al things belonging eiiher to  
the safetie of the bodie, or saluation of  
the soule. As <sup>k</sup> that King and Pro-  
phet Dauid by praier repelled the hor-  
rible crew of his mortal enimies. So in  
like maner <sup>l</sup> Ezechias the king of Iu-  
da, Ierusalem being besieged by Sen-  
nacherib King of the Assyrians, gather-  
ed not a companie of soldiours, but on-  
lie went against his enimies in praier,  
preuailed against them, and preserued  
the Citie with the utter ouerthrowe of  
his aduersaries: Likewise by his hum-  
ble praier he escaped death, and faith-  
ful supplication prolonged his daies.

<sup>m</sup> Augustin. This made Saint Augustine to saie,  
Nothing <sup>m</sup> The praier of the righteous is the  
should dis- keye of heauen. The praier of the god-  
may a chri- lie doth ascend, and the mercie of God  
stian from doth come downe.

So that knowing the dignitie of this  
familiar talke with God, and conside-  
ring the commoditie which commeith  
thereby, me thinkes nothing should dis-  
maie a Christian from calling vpon  
God. For notwithstanding it excede  
the power of man to reason with God:  
yet dooth the holie spirit dwelling in the  
faithful helpe our weakenes, and not  
Gods holie spirit, we are emboldened so to do.

onelie

of the Autor.

onely emboldeneth vs to approch before his Maieſtie, but alſo maketh interceſſion for vs <sup>n</sup> with groanes vnſpeakeable. As we read that women being of nature weake veſſels, oftentimes by praier haue apprehended God, and detained him, <sup>o</sup> as maie appeere in the woman of Canaan. <sup>n</sup> Rom. 8, verſe, 26. <sup>o</sup> Matth. 15, verſ. 22, &c.

Finalie ſo manie occasions are there to moue, and ſtir vs dailie vnto praier, ſitie of dailie & continual praier. that ſufficientlie they cannot be expreſſed. And if at anie time often praier were needeful, I perſuade my ſelfe, that now in this laſt and old age of this docting worlde, wherein as more grieuous and woful wickednes dooth reigne than at anie time: ſo it is to be feared that in the Church more horrible puniſhments, and in Common-weales more miſerable confuſion wil enſue than euer did, it ſhould be practiſed; which euils can by no other meanes be auoided, but onely by dailie, earneſt, and faithfull praier. Other cauſes mouing vnto praier you ſhal find in the Epistle dedicatorie.

The fountaine of al true wiſedome and learning God almightie, continue among vs for his ſonnes ſake the puritie of his word, together with the ſtudie of good letters, maintaine peace and concorde in his Church, and make vs  
at

## A Preface of, &c.

*all continuallie to addiect our selues to  
aduaunce his glorie both in deede and  
worde, and to benefite his church to  
the uttermost of our power, that liuing  
alwaies in his feare, we maie die  
in his fauor, and rise againe  
to euerlasting blessed-  
nes, Amen.*



*A Praier to be said at  
the comming into  
the Temple.*

I.



Almightie GOD;  
and heauenlie Fa-  
ther, <sup>a</sup> in the multi-  
tude of thy mercie we  
wil come into thine  
house: & in thy feare

<sup>a</sup> Psal. 5, 7.

wil we <sup>b</sup> worship towards thine holie  
Temple.

<sup>b</sup> Psal. 138, 2

Direct our steps in thy word <sup>c</sup>. Bring  
vs into the path of thy commande-  
ments <sup>d</sup>. For <sup>e</sup> thou art the God of our  
saluation.

<sup>c</sup> Psal. 119,

verse, 133

<sup>d</sup> Ps. 119, 35

<sup>e</sup> Psal. 18, 46

Lord, <sup>f</sup> we haue loued the habitati-  
on of thine house, and the place where  
thine honor dwelleth.

<sup>f</sup> Psal. 26, 8.

O Lorde of hostes <sup>g</sup> how amiable  
are thy Tabernacles! Our soules long,  
yea and pine awaie (through the de-  
sire) to come vnto thy court.

<sup>g</sup> Psal. 84, 1

21

We wil acknowledge thee in a great  
Congregation <sup>h</sup>: wee wil praise thee  
among much people.

<sup>h</sup> Psal. 35, 18

Come <sup>i</sup> let vs worship and fal downe,  
and kneele before the Lord our maker.  
For he is our God, and we are the peo-  
ple of his pasture, and the sheepe of

<sup>i</sup> Psal. 95, 6

C.I.

his

7

his hand.

\*Pfal. 99, 5. Exalt the Lord our God, <sup>k</sup> and fall  
downe before his footestooles, for he is  
holie.

1 Pfal 43, 4. We wil go vnto the altar of God<sup>l</sup>, e-  
uen vnto the God, which comforteth  
our soules: and <sup>m</sup> in an acceptable time

will we make our praier, euen in <sup>n</sup> mul-  
titude of thy mercie; ó God, heare vs  
in the truth of thy saluation, *Amen.*

An earnest petition for the  
*assistance of Gods holie Spi-*  
rit, that our praiers maie  
*be zealous and*  
*effectual.*



Almightie and merciful  
God, Father of our Lord  
Iesus Christ, forasmuch  
as it is thy wil and plea-  
sure that in al our ne-  
cessities <sup>a</sup> we should cal vpon thee our  
God, worship thee, and with yeelding  
hartie thanks extol thine holie Name,  
& therewithal hast promised <sup>b</sup> to heare  
our petitions, wee are emboldened to  
direct our praiers vnto thy diuine Ma-  
iestie.

But considering the weaknes of our  
nature



to call vpon God.

nature to be such, that wee knowe not  
how to aske as we should, and thou  
alone both wiselie doost know, & effec-  
tuallie canst grant, not onelie what we  
do desire, but a great deale more<sup>d</sup> than  
we can thinke vpon, our praier shal be  
vnto thee our God, that according to  
thy promise, thou wilt powre vpon vs  
the Spirit of grace, and praier, which  
may with vnspeakeable groanings<sup>f</sup>  
make intercessiō for vs, that not with  
lips onelie<sup>g</sup>, our hartes being far from  
thee, but with minde and mouth toge-  
ther, we may vnfeinedlie, as becōmeth  
true worshippers<sup>h</sup> in Spirit and truth,  
with a burning affection of the hart cal  
vpon thee, which art the true and eter-  
nal God, & offer the grateful sacrifice<sup>i</sup>  
of thankesgiuing.

Prepare thou our minds to praier<sup>k</sup>,  
make them zealous, least otherwise we  
bee like such as praieng tempt God.  
Therefore<sup>l</sup> in our praiers, let vs not dis-  
semble like Hypocrites, neither boast  
of our wel dooing like Phariseis, to be  
seene of men, but onelie set forth thy  
glorie, and aduance thine holie Name.

Turne our hartes from beholding<sup>m</sup>  
either images or strange Gods, or  
else dead Saints, but let vs worship and

c.2.

<sup>n</sup> onelie

<sup>c</sup> Ro. 8, 26.

<sup>d</sup> Eph. 3, 20.

<sup>e</sup> Zac. 12, 10.

<sup>f</sup> Ro. 8, 26.

<sup>g</sup> Hsa. 29, 13.

<sup>h</sup> Matth. 15, 8.

<sup>i</sup> Ioh. 4, 23.

<sup>j</sup> Psa. 50, 14.

<sup>k</sup> Psa. 116, 1.

<sup>l</sup> Eccle. 18, 2.

<sup>m</sup> verse. 22.

<sup>n</sup> Matth. 6, 5.

<sup>o</sup> Deut. 5, 8.

for grace.

4

Mat. 4, 10

4. El. 6, 45

1 Ier. 17, 10.

Reue. 2, 23.

2. Sam. 16, 7

4 Ro. 10, 12

Mat. 20, 21

onely serue thee in our praiers,  
which art our Lord God, creator<sup>o</sup> of  
al things, searcher of the hart<sup>p</sup>, & rich  
towards al that cal vpon thee<sup>q</sup>.

Instruct our mindes<sup>r</sup> that wee de-  
fire not foolishlie vaine and transitorie  
things. But let vs alwaie craue corpor-  
al things, according to thy wil, with  
this condition, if they bring none hurt  
vnto our soules: and euermore prefer  
celestial things, which are to be asked  
without al exception, before worldlie,  
that our ioie may bee perfect in the  
heauens<sup>f</sup>.

Ioh. 16, 24

Mar. 11, 24

Matth. 7, 7.

Mat. 21, 22

Iam. 1, 6.

Grant therefore, almightie Father,  
that wee may certaine lie perswade our  
selues, <sup>t</sup> that whatsoeuer we shal aske  
at thine hands through faith, wee shal  
obtaine the same; & let vs neuer doubt  
of thy fatherlie affection toward vs, or  
bring thy willingnes to grant our peti-  
tions into question, but through a liue-  
lie faith, and firme confidence, let vs  
constantlie beleue, that our praiers  
shal effectuallie be heard through and  
for thy Christs sake<sup>u</sup>, in whome al thy  
promises are, yea, <sup>x</sup> & are in him, Amen.

Ioh. 14, 13

Iohn. 16, 23

2. Cor. 1.

verse, 20

Furthermore, if at any time our pra-  
iers be not granted speedilie according  
to our wish, giue vs a strong faith, that

we



to call vpon God.

we faint not, but may through patience y expect thine aide, knowing <sup>1</sup> Rom. 8, 25  
<sup>2</sup> that coming it wil come, & thy truth <sup>2</sup> Abac. 2, 3.  
wil not linger.

Gouerne therfore our harts by thine holie spirit, that we appoint not a time, maner, or limits of helping vs, but may in al things submit our selues to thy most heauenlie pleasure, & commend our praiers vnto thee in hope and silence <sup>a</sup>, for <sup>b</sup> thou wilt not misse an houre, but wilt come at a time conuenient. <sup>a</sup> Esa. 30, 15  
<sup>b</sup> Iohn. 2, 4.

Likewise illustrate our mindes with thy light, that wee cast not forth our praiers trusting <sup>c</sup> in our owne righteousness, but in thy manifold mercies, through Christ, by whome <sup>d</sup> wee haue boldnes by faith, to approach vnto thy throne, <sup>e</sup> and to call thee, Abba Father. <sup>c</sup> Psal. 31, 5  
<sup>d</sup> Eph. 3, 12  
<sup>e</sup> Rom. 8, 15  
Galath. 4, 6

Gouerne our harts and minds, that in praieing wee neither presume <sup>f</sup> nor trust vpon our owne worthines, and so through pride contemne others: but let vs humblie, and louinglie like brethren <sup>g</sup> praie one for another, that wee al may be saued. <sup>f</sup> Luk. 18, 27  
<sup>g</sup> Iam. 5, 16

Take awaie from vs al babling <sup>h</sup> and superfluitie of words, that we be not as Ethnikes, which for their long speech, <sup>h</sup> Marc. 6, 7.  
c. 3. thinke

thinke to be hearde.

Assist vs also, that the sight and remembrance of our owne vnworthines doo not terrifie vs from praier, & that wee be not let by other causes from earnest crieng vnto thee night & daie, that the wil of thy seruants, & reuenge of thine elect may be fulfilled.

<sup>i</sup>Luk. 11. 7:

Now therefore, heauenlie Father, & eternal God, giue grace, that in al places we may pray, lifting vp pure hands <sup>k</sup>without wrath, or doubting, and saie, <sup>l</sup>Forgiue vs our trespasses, and with deepe sighings, & sure confidence continualie persist <sup>m</sup>in making supplications, praiers, intercessions, and giuing of thanks for al men, that according to thy promise, we may receiue as wel temporal as heauenlie benefits. For this is the confidence which wee haue in thee, that whatsoeuer we shal aske <sup>n</sup>according to thy wil thou wilt grant vnto vs.

<sup>k</sup>1. Tim. 2, 8

<sup>l</sup>Matt. 9, 12

Mark. 11. 25

<sup>m</sup>1. Tim. 2, 1

<sup>n</sup>1. Io. 5, 14.

Matth. 7, 7.

Matth. 21, 22.

<sup>o</sup>1. Joh. 3, 22

And hearing al our petitions, wee doubt not, but that our requests which at this time wee haue made vnto thee by Christ our Lord; shal in like maner be granted: who liueth and raigneth with thee in the vnitie of the holie spirit, a God now & for euermore, Amen.

A



*A dailie praier for the per-  
petual happines of our sacred,  
and most gracious Soue-  
reigne, and Queene  
Elizabeth.*



Almightie God,  
King of Kings, and  
Lord of Lords, in  
thine handes is al  
power both in hea-  
uen & earth,<sup>a</sup> thou  
confirmest King-  
domes, and againe dost alter them ac-  
cording to thine heauenlie pleasure;

<sup>a</sup> Sirach. 10,  
verse, 4, 15.

Wee praise thee, wee magnifie thee,  
we extol thine holie Name, for that it  
hath pleased thee to appoint ouer vs a  
good and gracious Queene which doth  
gouerne with counsel, and rule with  
wisedome.

Grant hir, we beseech thee,<sup>b</sup> conti-  
nual peace, long life, and much happi-  
nes: and deliuer not hir maiestie into  
the hands of hir enemies.

<sup>b</sup> Psalm. 4,  
verse, 1, &c.

Rule thou hir minde and wil, that  
she

•Psal. 12, 11. she maie <sup>c</sup> serue thee alwaies in feare,  
and reioice in trembling.

12. Let hir maintaine and imbrace pure religion, and defend hir people in the profession of Christs Gospel against al errors and superstition whatsoeuer.

Giue hir wisdom & vnderstanding to doo such things as are grateful in thy sight, profitable for vs hir subiects, and hurtful to none.

•Psal. 20, 1. O God, eternal Father, <sup>d</sup> heare the petitions of our Queene in al hir troubles; the Name of Christ our Sauour glorifie hir; and the comfortable aide of the holie Spirit vphold hir now and euermore.

Be mindful of hir grace for hir good,  
•Psal. 20, 4. <sup>e</sup> giue to hir according to hir harts desire, & prosper al hir purposes, that we  
5. maie reioice in thy saluation, and triumph in the Name of our God.

Blesse hir, Lord, euermore, that wee maie knowe that hir protector is in the clouds.

•Psal. 20, 6. Harken vnto hir <sup>f</sup> from thine holie heauens by thy mightie right hand which bringeth saluation.

7. For though some trust in horses, and others in chariots: yet wil we remember the name of our God.

They

*for our gracious Queene.*

They shal fal and be ouercome, but we couragiouſlie wil perſiſt. 9 Psal. 20, 8

O Lord protect hir Maieſtie; heare vs when we cal vpon thee. 9.

That in thy ſtrength ſhe may reioice, & mightilie triumph in thy ſaluation. Psal. 21, 1.

Grant hir the deſire of hir hart: and denie not the petitions of hir lips. 2.

For thou haſt preuented hir with notable bleſſings, and put a crowne of pure gold vpon hir head. 3.

She hath asked life of thee, and thou wilt giue hir a long life. 4.

Great is hir glorie in thy ſaluation; honor & fame haſt thou put vpon hir. 5.

Thou haſt ordained hir for exceeding bleſſednes, and dooſt comfort hir hart with thy cheereſul countenance. 6.

And why? Becauſe ſhe delighteth in thy Chriſt, and doubteth not of thine euerlaſting mercie. 7.

Let thine hand, O Lord, light vpon hir enemies, and thy right hand find out al ſuch as hate thee, and enuie hir proſperitie. 8.

Put them into a burning fornace in the time of thy diſpleaſure: the Lord in his anger ſhal conſume, and fire ſhal deuoure them. 9.

Their fruit ſhalt thou deſtroie from the 10

the earth , and their seede from the  
sonnes of men.

*Psal. 21, 11*

Because they intended euil against  
thee, and imagined milchiefe against  
the innocent , which they could not  
bring to passe.

12 Therefore wilt thou turne them into  
flight , and bend thy bowes against  
their faces.

13 Triumph, ô Lord, in thy virtue, and  
wee wil sing out, and commend thy  
power.

Saue our Queene, ô merciful God,  
in despite of al hir enimies, which ei-  
ther secretlie or openlie go about to  
bring hir life to the graue, and hir glo-  
rie to the dust.

*Psal. 72, 1* Giue thy iudgement, ô Lord, vnto  
hir Grace <sup>n</sup> and thy righteousnes vnto  
2 hir Counsell, that they maie iudge thy  
people with iustice, and the poore with  
equitie.

3 Let the mountaines bring peace,  
and the little hils righteousnes vnto  
thy people.

4 Let them iudge the afflicted among  
the people, and saue the sonnes of the  
poore.

Make them to destroie the backbiter,  
that he persist not to afflict the misera-  
ble,

*for our gracions Queene.*

II

ble, and such as trust in thy mercie & protection.

So shal quietnes and peace abound among vs like the hillockes on the earth. Psal. 71, 7.

Lorde, shielde our Soucreigne<sup>i</sup> exalt thine annointed, let thine hande assist, and thine arme strengthen hir: i Psal. 89, 21

Neuer let hir foes preuaile against hir, nor the childe of wickednes bring hir to destruction. 22

Banish from hir Court al hir priuie enemies, and preserue hir euermore from dissembling friendes. 23

Grant this, o most merciful

Father, for thy deere

Sonne our Sauour

Christ his sake,

*Amen.*



Morning.

# I. Morning praier on the Lords daie.



Almightie and merciful God, eternal father, Sonne, and holy Ghost, three in persons, one in substance God in verie deede, and from euerlasting :

Wee extol thy sacred Maiestie, wee praise thine vnspeakeable mercie, thy diuine truth we exceedingly comend, for that of thy fatherlie and wonderful goodnes, thou hast protected vs this night vnder the shadow<sup>a</sup> of thy wings: yea, thou also hast made vs quietlie to take our rest notwithstanding the dangerous snares of our deadlie enimie the diuel.

\*Psal. 17, 8

Thou art the God<sup>b</sup>, which exaltest vs from the gates of the shadow of death; and from the power of darkenes thou deliuerest vs.

\*Psal. 9, 13

Therefore<sup>c</sup> wee wil acknowledge thee for thy goodnes, and for the wonderful things which thou doost among the sonnes of men.

\*Psa. 107, 8

Wee wil magnifie thee in the great congregation<sup>d</sup>, & among much people

\*Psa. 35, 18



ple wil we praise thee.

Our harts be readie <sup>c</sup> ô our GOD, <sup>c</sup> Psal. 57, 7  
 our harts be readie : Wee wil praise  
 thee <sup>f</sup>, ô Lord, among the people, and <sup>f</sup> Psal. 57, 9.  
 sing to thee among the nations . For <sup>f</sup> Psal. 108, 3.  
 & thy mercie is great aboute the hea- <sup>f</sup> Psal. 108, 4.  
 uens, and thy truth vnto the cloudes.

We wil not hide <sup>h</sup> thy mercie & truth <sup>h</sup> Psal. 40, 10.  
 in the great Congregation; Because <sup>i</sup> it <sup>i</sup> Psal. 93, 1.  
 is a good thing to praise the Lord, and  
 to sing to thee, ô thou most High, To  
 declare thy louing kindenesse in the  
 morning, and thy truth in the night.

Blesse the Lord, ô our soules, <sup>k</sup> & al <sup>k</sup> Psal. 103, 2  
 that is within vs praise his holie name:

Which forgiueth al our iniquities,  
 and healeth al our infirmities:

Which redeemeth our liues from  
 destruction, & crowneth vs with mer-  
 cie and compassion:

Which satisfieth our longing with  
 good things, and protecteth vs from  
 our youth:

Which also <sup>l</sup> hath kept al our bones <sup>l</sup> Psal. 34, 20.  
 this night, Not one of them is broken.

To thee <sup>m</sup> King euerlasting, immor- <sup>m</sup> 1. Tim. 1.  
 tal, inuifible, & onelie wise God, be ho- <sup>verse,</sup> 17  
 nor, and glorie for euer & euer, Amen.

Vnto thee <sup>n</sup>, ô Lord, doe wee lift vp <sup>n</sup> Psal. 23, 1.  
 our soules.

O God ° carelie wil wee seeke thee;  
 our soules thirst for thee, our flesh lust-  
 eth after thee in a barren & drie land,  
 where no water is, to see thy strength  
 and glorie.

O eternal God which hast brought  
 vs to the beginning of this daie, defend  
 vs with thy mightie power, that this  
 day we fal into no sinne, but let al our  
 cogitations, words, and works tende to  
 the setting forth of thy righteousness.

Lighten our mindes this morning  
 with the shining and cleernes of thy  
 wisdom, that in our hartes, that true  
 day star P may rise and shine, as it were  
 a candle burning in a darke place.

Giue vs thy Spirit of Wisdome ° and  
 reuelation in the knowledge of thee,  
 And ° lighten the eies of our vnder-  
 standing, that we may know what our  
 hope is, how great the glorie of our in-  
 heritance, & ° what the excellent great-  
 nes of thy power toward vs.

Fil vs ° with thy mercie in the mor-  
 ning, so shal wee be glad and reioice al  
 our life long.

Merciful God, endue vs with thine  
 holie Spirit, that wee may neither  
 thinke, speake, or doo anie thing this  
 daie, but that which may please thee,  
 and.

P2. Pet. 1, 10

° Eph. 1, 17.

° Eph. 1, 18

° Psal. 18, 19

° Psal. 90, 14

and tend to the aduancement of thy glorie, and health of our soules.

Gouerne thou our vnderstanding and wil, and so direct al the cogitations of our hart, that we maie wholie be thine, and sauor of nothing besids thee our God and Redeemer.

Teach vs the waie of thy Commandements, <sup>a</sup> ô Lord, and we wil keepe it vnto the ende. <sup>a</sup> Ps. 119, 33

Giue vs vnderstanding <sup>x</sup> to keepe thy lawes, and to loue thee <sup>y</sup> our Lord and God with al our hart, with al our soule, and with al our strength: and let al thy testimonies <sup>z</sup> be our delight and Counsellors. <sup>x</sup> Ps. 119, 34  
<sup>y</sup> Deut. 6, 5  
Mat 22, 37  
Luke. 10, 37  
<sup>z</sup> Psal. 119, 34

Comfort the soules <sup>a</sup> of thy seruants, for vnto thee, ô Lord, haue we lifted vp our soules. For thou Lorde <sup>b</sup> art good and gentle, and of great kindnes to as manie as cal vpon thee. <sup>a</sup> Psal. 86, 4  
<sup>b</sup> Psal. 86, 5

Behold God, earlie now this Morning wee doo offer our selues a morning sacrifice vnto thee; a trobled spirit <sup>c</sup> a broken and an humble hart, ô Lord thou wilt not despise. <sup>c</sup> Psal. 51, 17

Make vs fit, that wee maie likewise <sup>d</sup> dailie offer vp our bodies, a liuing sacrifice, holie and acceptable vnto thee, which is a reasonable seruice, & grateful <sup>d</sup> Rom. 12, 1

ful obedience.

Both now and euerie daie, Lord, we  
 ePsal. 31, 5 commend e our soules, and bodies in-  
 to thine hands, thou hast redeemed vs  
 o God of truth:

Compasse vs about with the watch  
 of thine Angels, which are fministring  
 fPsa. 104, 4. Spirits, sent out g for their defense,  
 Hebr. 1, 7. g Heb. 1, 14. which are the children of saluation,  
 that they maie pitch their tents about  
 hPsal. 33, 7 vs, h and incounter with Satan i the  
 iReu. 12, 7. dragon, to defend vs from euil,

Giue thine holie Angels charge of  
 kPsal. 91, 11 vs k that they protect vs in al our  
 12 waies, least happilie we hurt our secte  
 Marth. 4, 6. against a stone: which liuest, and raig-  
 nest a true and eternal God, world  
 without end, Amen.

## 2. A thankesgiuing for our Creation.



Most heauenlie Father,  
 and eternal God, which  
 art neither made, nor  
 begotten, but before al  
 worlds from euerlasting  
 didst beget a sonne, an image a of thine  
 Colos. 1, 15. owne substance:

We honor thee, we praise thee, wee  
 glorifie thee, wee yeeld thee most har-  
 rie

tic thanks for al thy benefits, especial-  
lie for creating the heauens, the Sun<sup>b</sup>,  
Moone, and al the Stars by thy liuelie  
word, for gouerning through thy wise-  
dome, and for thy gracious maintai-  
ning them.

<sup>b</sup> 2. Esdr. 6.  
verse, 45.  
Genesis. 1,  
verse, 14, 15  
16, & 17.

The Sunne in his vprising dooth ma-  
nifest the daie, <sup>c</sup> a woonderful worke of  
the Highest.

<sup>c</sup> Eccl. 43, 3.

5.

Great is the Lord which made, and  
comanded the same to take his course  
from the top of heauen vnto the ende  
thereof.

The ornament of heauen bee the  
glorious stars, the Lord on high dooth  
lighten the world. At his commande-  
ment they keepe their order & wil not  
faile, nor be wearie in their watch.

1.

10.

O Lord our God <sup>d</sup>, how woonderful  
is thy Name in al the worlde? which  
hast set thy glorie aboue the heauens.

<sup>d</sup> .Psal. 8, 1.

2.

Out of the mouth of babes & suck-  
lings wilt thou bee praised, because of  
thine enemies; that thou maiest con-  
found thine aduersarie, and him which  
enuieth thy renowme.

3.

Wee see the workmanship of thine  
hands, the Moone & Stars, which thou  
hast ordained; and we wil signifie thy  
glorie <sup>e</sup> vnto al nations, and among al  
people

<sup>e</sup> .Psal 96, 3.

**Pfal. 96, 4.** people wil wee declare thy woonderful  
**Ecc. 43, 29.** things. For thou art mightie<sup>f</sup>, **o** Lord,  
 and worthie to be praised, great is thy  
 virtue, and thy power woonderful.

We thanke thee, holie Father, God of  
 heauen, because thou hast created by  
 thy word of power the vniuersal world

**g Genes. 1.** **g** with al the creatures, and whatsoe-  
 uer is, liueth, or mooueth in the same.  
**Hebru. 1, 2.** By thy wisdome thou doest gouerne,  
**Psal. 104,**  
**verse, 1, &c.** & by sending of thy Spirit, as yet doost  
 vphold and cherish the same.

**h Gen. 1, 11** For al woods<sup>h</sup>, fruteful trees, stones,  
**Psa. 104, 14.** grane, flowers, herbes, and al the grasse  
 15 of the fielde hast thou ordained for the  
 vse of man.

We magnifie thee, **o** God most wise,  
**1 Gen. 1, 9,** **i** for creating the sea, & springs of wa-  
 20 ter by the power of thy worde, and for  
 21 giuing them virtue to bring foorth fi-  
**Psal. 104, 25** shes of al kind to be eaten of man.

**10** We blesse thee, **o** eternal God, **k** for  
**1 Gene. 1, 6.** making the superior and lower regions  
**2. Esdr. 6, 41.** of the aier, with al birds, and fethered  
 foules of sundrie kindes, for the foode  
 of man.

We glorifie thee, for giuing **y** whole  
 frame of this earth, with al the crea-  
 tures of the same vnto mankinde, and  
**1 Psalm. 8, 6.** setting man **l** ouer the works of thine  
 handes,

handes hast subiected al things vnder  
his feete :

Al sheepe and oxen, yea, and al the Psalme. 8, 7  
beasts of the fielde, The foules of the 8  
aire, and the fish of the sea, which walk  
through the paths of the sea.

Especiallic we praise thee, our Lord  
& maker, for making vs thy creatures  
reasonable men according to thine m Gen. 1, 26  
owne similitude ; for giuing vs reason Genes. 5, 1.  
and al the senses ; and for preserving Genes. 9, 6.  
vs hitherto. 1. Cor. 11, 7.  
Colos. 3, 10

Thou didst nourish vs<sup>n</sup>, & that won-  
derfullie beeing within our mothers  
wombe, and out thereof<sup>o</sup> hast thou o Psal. 71, 6.  
brought vs sounde in al partes without  
imperfection ; and yet continuest thy  
fauor, & dost keepe vs against al dan-  
gers, and deliuerest vs from al euil : &  
al these things dost thou of thy father-  
lie and diuine goodnesse without anie  
merit or desert of ours : for al which  
we are bounde to thanke thee, to praise  
thee, to serue, to honor, and obeie thee.

We extol thy sacred Name, o God P Eccl. 33, 9  
most high, for separating from the rest Genes. 2, 3.  
P a Sabboth daie, that so men cessing Exod. 20, 11.  
from their handie labour, the better Deut. 5, 14.  
might serue & celebrate thine honor. 9 Psal. 106, 2  
Eccl. 43, 30.

Who is he<sup>9</sup> that can recite al the  
power

power of the Lorde? or declare al his workes? who can number out al his praises? No man can vtter al his benefits.

Notwithstanding although wee bee miserable men, and wretched sinners, and therefore most vnmeete to extol thee according to thy deserts: yet wil we not be stil, wee wil praise thee euermore to the vttermost of our power. We wil declare thy iustice and mercie: and while we liue wil we remember thy goodnes; and at no time forget thy benefirs.

†Psa. 146, 1

O our soules ⁊ praise the Lorde, we wil praise the Lord during our life; we  
2. wil sing to the Lorde while wee haue breath.

We wil be mindful of our maker euen  
†Eccl. 13, 15 from our youth ⁊ and seeke him euer-  
†Psa. 71, 18. more: yea, euen vnto our olde age ⁊  
graie head, O God forsake vs not, vn-  
†Psa. 117, 1. til we haue declared thy power vnto al  
nations that are to come.

2. Praise the Lorde<sup>n</sup>, al yee nations;  
praise him al ye people.

For his louing kindnes is great to-  
ward vs; and his truth endureth for  
euer.

Praise ye the Lorde in his sanctua-  
rie<sup>x</sup>,



3. *for the remission of finnes.*

21

rie <sup>a</sup>, praile him in the firmament of <sup>a</sup> Psa. 150, 1.  
his power.

Praile him in his mightie actes:  
praile him according to his excellent  
greatnes.

Let euerie thing that hath breath,  
praile the Lorde.

Praise ye the Lorde.

### 3. A praier for the re- *mission of finnes.*



Ighteous and merciful  
G O D, which art cleere  
from spot and sin, al thy  
waies <sup>a</sup> are mercie, and  
truth.

<sup>a</sup> Psa. 25, 10

We miserable folkes and wretched  
sinners acknowledge the horrible cor-  
ruption of our nature; and with hum-  
ble and sorrowful hartes bewaile our  
filthines, whereby wee haue polluted  
that image <sup>b</sup> imprinted within vs at  
our first creation.

<sup>b</sup> Gen. 1, 26  
Genes. 9, 1.  
Genes. 9, 6.  
1. Cor. 11, 7.  
Colos. 3, 10.

We openlie confesse, that many and  
great are our finnes; our offenses won-  
derful; our transgressions are infinite,  
euen as the sand of the sea, which can  
not be numbred. For al the cogitations  
of mans hart <sup>c</sup> are prone to euil euer-

<sup>c</sup> Gen. 6, 5.  
Gen. 8, 21.

more. Mat. 15, 19

more.

<sup>d</sup>Psa. 19, 12

O Lord, <sup>d</sup>who knoweth his finnes?  
or who can recite al the trangressions  
of man?

<sup>e</sup>Psal. 51, 3.

Behold we confesse our offenses, and  
our sinne <sup>e</sup> is alwaies before vs.

4.

Against thee onelic we haue sinned,  
and done euil in thine eies, that thou  
maiest be iust when thou speakest, and  
pure when thou iudget.

5.

Behold, we were borne in iniquitie,  
and in sinne did our mothers conceiue  
vs, and those our finnes haue we mul-  
tiplied in our dailie transgressions: and  
therefore haue deserued thy iust dis-  
pleasure with paines eternal.

<sup>f</sup>Psa. 143, 2

Notwithstanding we appeale vnto  
thy mercie, ô Lorde, beseeching thee  
not to enter into iudgement with thy  
seruants <sup>f</sup>, for no flesh is righteous in  
thy sight.

<sup>g</sup>Psa. 130, 3

For if thou <sup>g</sup> strenghtlie obseruest ini-  
quities, ô Lorde, who shal stande? If  
<sup>h</sup>Iob. 9, 3. thou wilt contend with man <sup>h</sup> hee shal  
not bee able to answere thee one for a  
thousand.

<sup>i</sup>Iob. 15, 14.

For <sup>i</sup> what is man that he should be  
cleane; and he that is borne of a wo-  
man, that he should be iust?

15

Behold, thou foundest no stedfastnes  
in

in thy Saints: yea, the heauens are not cleere in thy sight. How much more is man abhominable and filthie, which drinketh iniquitie like water?

Iob. 15, 16.

Behold, <sup>k</sup> Lord, wee are al become vncleane, & al our righteousness is like a filthie cloute.

<sup>k</sup> Esai. 64, 6.

Wherefore we humbly beseech thee I haue mercie vpon vs, O God, according to thy great mercie, and according to the multitude of thy compassions doo awaie our iniquities. Wash vs <sup>m</sup> throughlie from our iniquities, and cleanse vs from our sinne.

<sup>l</sup> Psal. 51, 1.

<sup>m</sup> Psal. 51, 2.

<sup>n</sup> Psal. 51, 3.

For thy Name sake <sup>n</sup>, O Lord, be merciful vnto our iniquitie, for it is great.

Remember not the finnes of our youth, nor our rebellions, but according to thy kindnes remember thou vs, euen for thy goodnes sake, O Lord.

7

Remember thy tender mercies, and louing kindnes, which haue bin for euer.

6

Remember also <sup>o</sup> that we are flesh, a wind that passeth and commeth not againe.

<sup>o</sup> Ps. 78, 39.

Psa. 103, 14.

Therefore, leaue thy displeasure against vs; be not angrie for euer <sup>p</sup>, neither doo thou threaten vs perpetualie.

<sup>p</sup> Psal. 103, 9.

Deale

Psal. 103, 10

Deale not with vs according to our finnes, neither reward vs after our iniquities: but conuert vs, & our God of saluation, and turne awaie thy displeasure against vs.

9 Psal. 85, 7.

Shew vs thy mercie, & Lorde, and grant vs thy saluation, for thy Name sake.

1. Ioh. 2, 2.

O most merciful God, we confesse in deede that it lies not in our power to put away, and purge our sins, & to purchase thy fauor: but onelie it is the passion & most innocent death of thy Sonne our Lorde Iesus Christ, the immaculate Lambe, which is a sufficient reconciliation for our finnes, and yet not for ours onelie, but for the finnes also of the whole world.

1. Iohn. 1, 7

For his bloud which was shed for vs dooth clense vs from al sinne. And, if we confesse our sins, thou art faithful and iust, to forgiue vs our finnes, and to clense vs from al vnrighteousnes.

Psal. 32, 1.

Wherefore through confidence of this thy mercie promised by thy Son, wee are bolde with deepe sighes from hart to crie, Lord, forgiue our offenses; remit our iniquities; couer our finnes; & impute not our faults vnto vs.

Purge vs, & Lorde, from our secret faults.

3. *for the remission of finnes.*

25

faults<sup>n</sup>. Keepe thy seruants also from presumptuous finnes; let them not raigne ouer vs: so shal we bee vpright, and purged from our greatest wickednes, that tasting the sweetnes of thy benignitie, we maie be secure and certaine of the remission of our finnes.

Psal. 19, 12.  
13.

Giue the knowledge<sup>x</sup> of saluation to thy people by the remission of their finnes, through the bowels of thy mercie, whereby the daie spring from on high hath visited vs: that we maie perceiue in our minds, both comfort, peace, and gladnes of the holie Spirit, which maie begin a new life in vs pleasing thee; quench al the motions of our mindes struiuing with thy diuine pleasure; and restore in vs the image of thy diuine light which was lost, that being deliuered out of the hands of our enemies, we maie serue thee in feare, in holines and righteousness al the daies of our life, through Christ, in whome thou art wel pleased<sup>y</sup>, and for whose

x Luk. 1, 77.

78.

sake al our workes howsoeuer vnperfect, are acceptable in thine eies,

y Mat. 3, 17.  
Mark. 1, 11.  
Luke. 3, 22.

*Amen.*

(::)

D. I.

A

#### 4. A praier for the preservation of the Church.



Celestial God, and Father of infinite mercie and compassion, which not onelie gatherest to thy self an holie Church

<sup>a</sup> Iohn. 17, verse, 6, &c.

in this world <sup>a</sup> out of mankind through the operation of the Holie Ghost, and preaching of thy word, but also preservest the same being gathered, & adornest it with al kind of temporal things, and, which more is, with eternal blisse:

<sup>b</sup> Luke. 12, verse, 32.

We humblie beseech thee, gracious Lorde, that of thy goodnes thou wouldest vouchsafe euermore to maintaine this thy little flocke <sup>b</sup>, embracing preaching, & professing thy word, through thine especial grace; continue thy fauor toward the same; keepe it in sound doctrine, constant confessing, in the lawful vse of thine holie Sacraments, and in purenes of life, that neither the gates of hel <sup>c</sup>, the rage of Satan, nor yet the rigorousnes and tyrannie of this world oppresse the same.

<sup>c</sup> Mat. 16, 18

<sup>d</sup> Mat. 8, 26

Protect, and keepe this <sup>d</sup> thy boate and litle barke tossed among manie perils

ilous

4. for the preservation of the Church.

27

rilous tempests, and miserable surges  
in the raging sea of this troublesome  
worlde, that it perish not being ouer-  
whelmed.

Vphold thy Church, which<sup>e</sup> is buil-  
ded vpon a sure rocke, and dependeth  
vpon Christ a sound and vnmoueable  
foundation.

<sup>e</sup> Mat. 16, 18

O Lorde of hosts, returne<sup>f</sup>, looke  
downe from heauen and behold, visit  
thy vine, and make it perfect, which  
thy right hand hath planted, and thou  
hast chosen to thy self. Hedge the same  
about with thy strong defense, that the  
branches thereof being spred out, and  
pruned may bring forth abundance of  
fruite.

<sup>f</sup> Psa. 80, 14.  
15

Raise vp thy power, come God, and  
saue vs. Conuert vs, shew forth thy  
countenance, and we shal be saued:

<sup>g</sup> Psa. 80, 7.

Enclose thy sheepe within thine har-  
dles: so shal we be quiet from al inua-  
sion and scatterings, neither<sup>h</sup> can anie  
draw vs by force out of thine hands.

<sup>h</sup> Ioh. 10, 28

Defend vs from al such as seeke the  
vtter ouerthrow of pure religion; and  
in place thereof labor to bring in the  
shameful instauration of blasphemous  
idolatrie.

Suffer not thy word, that most cleere  
d. 2. and

and vnchangeable light to be corrupted, or put out by our meanes, but gather to thy selfe through the sounde of the Gospel such a Church, as may harken vnto thee; honor, and sanctifie thy name, as wel in word as in honest conuersation, that thou maiest haue a righteous and holie generation, celebrating thy goodnes for euermore.

<sup>i</sup> *Esaie. 6, 13*

Ioine vs<sup>i</sup> vnto that companie which dooth worship thee continuallie; that we may bee Citizens of thy kingdome among thy Saints.

Grant that wee erre not from the foundation of wholsome doctrine, answering to the rules of the sacred scripture: and that wee offend not against our conscience; but separate vs from the company of vngodlie ones, & from the damned crew of the reprobate.

<sup>k</sup> *Psal. 16, 4.*

*Exod. 23, 13*

<sup>1</sup> *Luk. 2, 34.*

*Rom 9, 33.*

<sup>m</sup> *1. Co. 1, 18.*

Let vs not so much as take their names into our mouths<sup>k</sup> which powre out heapes of blasphemies to thy great dishonour, and defacing of the truth: vnto whom thy Sonne is a destruction<sup>1</sup> and stone of offense. For they despise his base estate, & the foolish preaching<sup>m</sup> of thy Gospel, and the deformed shew of the Church, placed in the mids of al kind of miseries, they loath and

ab-



abhor, preferring vncertaine riches, lordlie auctoritie; and the vaine pleasures of this transitorie worlde, before the profession of the truth: and so, making warre with thy Sonne, they doo purchase euerlasting destruction vnto themselves.

Keepe vs euermore, that wee may abide in that Church, which is truelie Catholike, consisting of members of manie nations, but linked vnto thee in one, and the same confession.

Sanctifie vs with thine holie Spirit, that our sinnes being forgiuen, we may take another trade of life, in acknowledging thee " to bee the onelie true " Ioh. 17, 3. God, and Iesus Christ whom thou hast sent.

Giue vnto thy Church resting places, and nestes where they may sound thy sacred Gospel purelie without corruption.

Suppress the diuel which spreadeth blasphemies against thy doctrine: that so neither feined gods may be erected, nor superstitious inuocations confirmed, nor thy glorie defaced.

Weaken the power of thine enemies, which boile in hatred against thy truth, and conspire the death of thine

d. 3.

elect:

elect: so neither shal stables of woolues be made, nor denues of theeues established.

°Psal. 85, 6 O Lord God°, retorne and quicken vs: so shal thy people reioice in thee,  
 PPsal. 5, 11 Let al such as trust in thee reioice, P & triumph for euer: dwel thou in them, and let those which loue thy Name, reioice in thee.

O Lord, remember not our offenses,  
 1. Psal. 85, 1. thou which wast 1 sometimes merciful;  
 2. And forgauedst the wickednes of the people, and hidest al their sinnes;  
 3. Which withdrewedst al thine anger, & turnedst fro the fiercenes of thine indignation.  
 4. Be mindful of thy wonted mercie, and receiue vs into thy fauour.

For wee depend vpon thee alone, being destitute of al worldlie aide, our trust wholie is in thee, and al our confidence resteth in thy stretched out arme.

°Psal. 5, 11. O Lord, °couer vs with thy grace, as it were with a shield, that so we may be  
 Psal. 84, 9, 11 blessed; & abiding in the house of thy congregation, may acknowledge, and cal vpon thee according to thy worde reuealed, and praise thee euermore,  
 through our Lorde Iesus  
 Christ, Amen.

# 5. A praier for the Preachers of Gods word.



Almightie, and merciful God, which through thy Sonne our Lord and Sauior Christ, hast commanded vs to pray<sup>a</sup> that laborers may be thrust into thine harvest: we beseech thee by the same thy Sonne, that thou wilt send into thy Church faithful ministers, and sincere Preachers of thy worde, and those in number manie, and in operation wondrous.

<sup>a</sup> Mat. 9, 38  
 Luke. 10, 2.  
 Iohn. 4, 35.

Giue vnto vs such teachers, as are both in thy mysteries<sup>b</sup> learned, and for their conuersation, commended.

<sup>b</sup> Mat 13, 12

Direct them being illuminated with thine heauenlie light, that they maie rightlie deliuer and diuide<sup>c</sup> vnto vs the principles of true doctrine, the worde of God, and the Gospel of life; open the difference betweene the Law and the Gospel; preach those things which are agreeable vnto the rules of faith; and strengthen vs to beware of the leauen of the Pharisees<sup>d</sup>, and the contagious doctrine of mans traditiones.

<sup>c</sup> 1. Tim. 2, verse, 15.

<sup>d</sup> Mat. 16, 6

ons.

Giue vnto vs euermore sincere  
Preachers, and sound interpreters, and  
arme them <sup>e</sup> with the gift of too<sup>n</sup>gs  
<sup>e</sup> 1. Cor. 10, verse, 10. for the propagation of thy doctrine,  
that manie through their labors & di-  
ligence maie be conuerted to the true  
knowledge of thy diuine pleasure.

For <sup>f</sup> how should we heare without  
<sup>f</sup> Rom. 14, verse, 10. a Preacher? And how shoulde men  
15. preach except they be sent?

Wherefore send into thy Church <sup>g</sup>,  
<sup>g</sup> Ephe. 4, 7. O most louing Father, Bishops of thine  
<sup>h</sup> Esai. 54, 13. owne instructing, good shepherds,  
<sup>i</sup> Matt. 9, 36. sound Preachers, faithful workmen,  
and godlie ministers, which maie faith-  
fullie ouersee <sup>h</sup> and by thy word of sal-  
uation <sup>i</sup> luckilie gouerne thy Church,  
being deerelie bought with the preti-  
<sup>j</sup> A& 20, 28. ous blood of thine onelie Sonne: So  
<sup>k</sup> Ephes. 1, 7. shal the Gospel, thy pure word, to the  
<sup>l</sup> Rom. 1, 16. praise and glorie of thy name; to the  
<sup>m</sup> Acts 13, 26. saluation and profit of many men with  
1. Cor. 1. 21. good succeffe fruitfullie bee declared,  
and <sup>k</sup> Ioc. 2, 28. <sup>k</sup> vniuersallie preached through-  
out al the world.

Giue vnto vs, Lord eternal God, tea-  
<sup>n</sup> 2. Tim. 1, 13 chers of righteousness, which <sup>l</sup> retei-  
ning the forme of wholesome doctrine  
maie informe vs in al spiritual wise-  
dome

dome of thine essence & diuine pleasure; and through thy Spirit and word bring vs to perfection, whereby wee maie be blameles <sup>m</sup> both in Christian religion, and in behauiour: that they maie reduce sinners into the waie of truth; strengthen the weake in faith; and comfort the afflicted and wounded consciences against al the darts of our deadlie enimie:

<sup>m</sup> Col. 1, 10.  
1. Thes. 2, 12.  
Ephes. 4, 1.

Which maie be able <sup>n</sup> to exhort by sound doctrine; whereby the harts of men, being terrified through the sense of Gods indignation, and oppressed with cares, maie find true consolation: and which are able to conuince the gainsaiers of the truth, and stop the mouth of the impudent; which maie bee examples for the faithful both in speech and conuersation, and maie become <sup>o</sup> al in al to gaine manie vnto thee our eternal God:

<sup>n</sup> Titus. 9.  
1. Tim. 1, 6.

And maie reioice <sup>p</sup> in affliction, fearing neither the hatred, nor the ingratitude of this worlde; but maie persist vnto the death constantlie in the confession of the truth: so shal both offences be shunned, thy most holie Name glorified <sup>q</sup>; and thy ministerie which thou hast instituted <sup>r</sup> for the safetie of

<sup>o</sup> 1. Cor. 9, verse, 22.

<sup>p</sup> Rom. 5, 3.  
Iames. 1, 3.

<sup>q</sup> Rom. 2, 24.  
<sup>r</sup> Act. 20, 28.

d. 5.

our

our soules which beleue, notable made of, and maintained.

Make them perfect therefore, that they may proue the vessels of thy mercie, and profitable instruments of thy Church: let not their labors bee in vaine, but take good successe in y<sup>e</sup> Lord.

Grant likewise, holie God, that al the Preachers of thy worde maie be blameles, not subiect to manifest impietie, but the husbands of one wife, shunning extrauagant & filthie lustes; also be they watchful ouer the flocke committed vnto them, least the Diuel priuily make a preie of thy filie sheepe.

Be they sober and temperate, looking to their charge with great discretion: modest and of good behauior, endued with al grauitie, liberal toward exiles, and al such as are persecuted for the confession of thy word; apt to teach; no quarrelers; not giuen to filthie gaming; patient sufferers of iniurie, voide of contention and couetousnes; wise gouernors of their owne houses, hauing children in subiection with al reuerence:

Not puffed vp; no giuers of occasion of offenses, neither in worde or deede, whereby anie maie iustlie be offended, and

1. Cor. 15,  
vc. 10, & 58.

Titus. 1,  
verse, 6, &c.  
1. Tim. 3, &c

2. Cor. 6, 3

and carpe at the ministerie : But in al things let them shewe out themselues,  
<sup>x</sup>as the ministers of God in much suffering, in affliction, in extremities and troubles, and neuer forsake their calling either through persecution, or the manifold ingratitude of the world.

Keepe vs, louing Father, <sup>y</sup>from euil <sup>y</sup>Iohn. 10.  
 workemen in thy vineyarde, from vn- <sup>verse, 1, & c.</sup>  
 faithful hirelings, which preach and  
 feede themselues <sup>z</sup> studieng to please <sup>z</sup> 2. Cor. 4, 5  
 men, and to get popular credit, turning <sup>Gala. 1, 10.</sup>  
 religion according to the wil of men  
 for their own gaine, making merchan-  
 dize <sup>a</sup> of the word by transforming the <sup>a</sup> 2. Cor. 2.  
 Gospel into an external pompe and <sup>verse, 17.</sup>  
 meanes to liue by. For these men can  
 neuer continue constant in the confes-  
 sion of true doctrine, but are like reeds  
<sup>b</sup>tossed by the wind, & are easilie bro- <sup>b</sup> Luk. 7, 24  
 ken through the feare of perils, which  
 accompanie the ministerie, *Amen.*

## 6. A praier for the hearers

*of the word of God.*



Most gracious G O D,  
 which of thy meere com-  
 passion, and diuine pit-  
 tie, hast purely & plain-  
 ly deliuered vnto vs thy  
 health--

<sup>a</sup> Iohn. 9, 27  
and 48

<sup>b</sup> Rom. 1, 16  
1. Cor. 1, 18

<sup>c</sup> Luk. 11, 28

<sup>d</sup> Iohn. 8, 51

healthful word, which is <sup>a</sup> the foode of our soules. For the Gospel is <sup>b</sup> the power of God vnto saluation to al belceuers; euen as thy Sonne dooth saie <sup>c</sup>, Blessed are they which heare the word of God and keepe it: Againe <sup>d</sup>, Hee that keepeth my worde shal not die eternallie.

<sup>e</sup> Act. 16, 14

Wee humblic beseech thee on the behalfe of al hearers of thy word, Open our hartes, <sup>e</sup> vnlocke the eares of our vnderstanding, that hearing thy worde profitablie, wee may obserue, learne, and embrace such things, as are necessarie to the confirming of our faith and amendment of life.

<sup>f</sup> Col. 3, 16.

<sup>g</sup> 1. Th. 2, 13

<sup>h</sup> 1. Th. 2, 12.

<sup>i</sup> 1. Ioh. 3, 10

Let thy word therefore <sup>f</sup> abide plentifullic among vs in al wisdome; giue vs thine holie spirit, that we may heare Sermons, not as the wordes of men <sup>g</sup>, but as they are in deede the worde of God; and <sup>h</sup> walking worthie the same, as becommeth the sonnes of God, may liue in al godlines <sup>i</sup> and honestie, vsing thy word preached vnto the edification of our consciences; to our instruction, to the comfort of our minds, and to the kindling of good motions, for the better seruing thee in Christian patience: that wee be not idle hearers onelie



6. *for the hearers of Gods word.*

onelic<sup>k</sup> but earnest fulfillers of thy word.

Bring to passe wee beseech thee, o Lorde, that the worde thy seede<sup>l</sup> may sticke in our harts, & take deepe roote: and that the dunging of our colde and vnfruitful grounde may become profitable, let vs both outwardlie embrace thy doctrine with a care, and inwardlie feele the operation thereof in our minds: and so, rushing out of the bowels of the earth, and deliuered from tentation, bring out plentiful fruite to the glorie of thine holie name.

Worke so within vs, that the Diuel<sup>m</sup> take not awaie the seede of thy word sown in our harts: let it not waxe barren, neither let vs be forgetful<sup>n</sup>, nor like vnfruitful hearers, which heare thy worde to their iudgement, & greater condemnation.

Furthermore, keepe vs in thy faith & feare, that come what crosses<sup>o</sup> and aduersities there can, we may continuallie stick vnto thee in al our miseries.

Likewise aide vs, o God of our saluation, that the seede of thy worde be not choaked among vs through cares, riches, and pleasures of this worlde.

And finallie assist vs, that we be neuer

37

<sup>k</sup> Iam. 1, 22.

Matth 7, 21

Rom. 2, 13.

<sup>l</sup> Matth. 13.

ver. 8, & 23.

Luke. 8, 8,

and 15.

<sup>m</sup> Mar. 4, 15

<sup>n</sup> Iam. 1, 23

<sup>o</sup> Mat. 13, 21

<sup>p</sup> Luk. 8, 14

uer found in the companie of mockers  
 92. Pet. 3, 3. into whome the Diuel hath entered,  
 1. Tim. 4, 1. and blinded their minds<sup>r</sup>, and there-  
 Eph. 4, 17. fore make a scof at the preaching of  
 Rom. 1, 24. thy worde, which<sup>r</sup> walking after the  
 and 26. lusts & desires of their owne flesh, doo  
 Jude. 1, 4. wrap themselues in the horrible con-  
 and 18. fusion of their owne desires, & shame-  
 ful wickednes, whereby like mad men  
 they cast themselues headlong into e-  
 uerlasting destruction.

O Christ, Sonne of God, fountaine  
 of al mercie and compassion, which  
 art the Lord of the whole flocke, and  
 1. Pet. 2, 25. chiefest bishop of our soules, worke  
 thou effectuellie by thy ministers, speak  
 within vs vnto our hartes the voice of  
 thy Father: grant that we may truelie  
 discern the same, and distinguish it  
 Psal. 19, 7. from the howling of woolues. For<sup>u</sup> thy  
 doctrin is pure, conuerting the soules;  
 the testimonie of the Lord is sure, and  
 giueth wisdom vnto the simple.

Grant therefore, that al of vs hearing  
 thy word may receiue the same to our  
 learning, amendment, comfort, and in-  
 2. Tim. 3. struction, which is in righteousness<sup>x</sup> &  
 verse, 22. in an honest, and good conscience, that  
 hauing heard the same wee may keepe  
 Luk. 8, 15. it bringing forth fruit with patience,  
 and

7. *against false Prophets.*

39

and <sup>z</sup> continue in the same al our life <sup>z</sup> Mat. 10, 22  
time, and neuer be tossed <sup>a</sup> or carried <sup>a</sup> Eph. 4, 14.  
about with euerie winde of doctrine.

And thou holie Spirit, eternal God,  
kindle our colde harts with the fire of  
thy loue, cherish vs with thine health-  
ful heate, & purge the filthines of our  
corrupted nature: keepe vs in thy lap,  
and worke within vs righteousness, and  
a life acceptable in thy sight.

Regenerate and transforme vs into  
new men; make vs diligent in the stu-  
die of thy word; beate into our mindes  
a true feare, and loue of thy name, that  
al vncleannes, and superfluitie <sup>k</sup> of ma-  
lice being cast off, we maie receiue with  
meekenes thy word ingrafted, which is  
able to saue our soules, in this world by  
inchoation, hereafter in ful perfection,  
*Amen.*

<sup>b</sup> Iam. 1, 21.

7: A praier against false  
*Prophets.*



Merciful GOD, loue of  
mankinde, which hast  
forewarned vs of thine  
vnspeakable geodnes to  
take heede <sup>a</sup> of false Pro-  
phets, comming vnto vs in sheepes  
clothing,

<sup>a</sup> Mat. 7, 15.

clothing, being for al that inwardlie rauening woolues:

**b** 2. Tim. 3, 1

And forasmuch <sup>b</sup> as in the latter daies, wherein we liue, it was prophesied there should bee perillous times,

**c** 2. Cor. 11, verse, 14

wherein the Diuel <sup>c</sup> dooth transfigure himselke into an Angel of light: & false teachers, with subtil workmen, hauing put on the person of Christ, and of his

**d** 2. Cor. 11, verse, 13

Apostles <sup>d</sup> doo transforme themselues into the ministers of righteousness, carrying

**e** 2. Tim. 3, 5

<sup>e</sup> the shew of godlines, but denie the power thereof:

**f** 2. Thes. 2, 3

And besides, sith by thine holie Spirit thou hast foretold that the wicked man <sup>f</sup> the Sonne of perdition, should come & carrie awaie manie vnto eternal death, and perpetual damnation:

**g** Col. 2, 8.

Grant, merciful God, that embracing the loue of thy truth, wee maie shun al spirits of lieng <sup>g</sup> together with al errors and shew of falshood, and at no

**h** Mat. 24, 4.

time be carried awaie <sup>h</sup> from the true sense of thy word, neither wander from the scope of our saluation; but perseuering constantlie and firmelie vnto the ende in thy worde, maie abide in the vnitie of the true catholike faith, and Christian religion; and bee neuer deceiued anie waic, neither by signes, nor miracles,

7. *against false Prophets.*

miracles, nor lies, neither <sup>i</sup> by anie  
deceiueablenes of vnrighteousnes  
through the craft & subtiltie of men <sup>k</sup>,  
whereby they beset vs, but; following  
thy truth simplie in loue, may cōtinue  
false from al corruption, & constant in  
the profession of the truth.

Keepe vs, omnipotent and eternal  
God, from al fanatical opinions; from  
seducing spirits, which sowe errors, and  
deadlie contentions in thy Church;  
frō false teachers, which priuileie bring  
in pernicious heresies <sup>l</sup> and denie euen  
the Lorde which hath deerelie bought  
them; By whom the waie of the Lord  
is il spoken of; and which make sale of  
their hearers through couetousnes.

Keepe vs <sup>m</sup> from greuous and gree-  
die woolues, which spare not the flock,  
but cruelie deuour thy beloued sheepe,  
through the poison of their lies, and  
erronious doctrine:

From men speaking peruerse things,  
to drawe disciples after them, and to  
ingender schismes to the tearing in  
peeses the vnitie of the Church:

From men of wicked and corrupt  
opinions, raising dissentions and sun-  
drie offenses:

From tares <sup>n</sup> which the enuious man, <sup>n</sup> Mat. 13, 24  
which

4 I.

<sup>i</sup> 2. Thes. 2,  
verse, 10.

<sup>k</sup> Eph. 4, 14.

15

<sup>l</sup> 2. Pet. 2, 1.

2.

3.

<sup>m</sup> A&S. 20,  
verse, 29.

<sup>n</sup> Mat. 13, 24

which is the Diuel, soweth and scattereth among good wheat;

• Mat. 7, 15 From false Prophets ° which speake  
Ierem. 23, 1. the visions of their owne hart; not from  
Ezech. 34, 2 the mouth of the Lorde; which preach  
their owne dreames and fanfies, seducing the people with lies :

¶ Iohn. 10, 1 From theeues<sup>p</sup> & robbers of soules;  
which kil both bodie and soule, and  
cast them hedlong into hel fire.

Deliuers vs frō the rage of the diuels  
thine enimies, which in their members  
vttter out most horrible outcries a-  
gainst the truth; and deparring from  
the rule of thy doctrine, propose the  
fained opinions of their owne inuenti-  
ons, manifestlie repugnant to thy com-  
mandements.

Keepe thine elect in this most wicked  
worlde, that being seduced into foule  
errors, they swarue not from the truth.

¶ Mat. 24, 32 Shorten the euil daies ¶ of this dan-  
Mar 13, 20. gerous and troublesome time.

¶ 2. The. 2, 8 Dispatch ¶ that sonne of iniquitie by  
Esai. 11, 4. the breath of thy mouth, and cut him  
off through the brightnes of thy com-  
ming.

Cause thy word, ô God, to sound in  
our eares purelie and syncerelie; and  
make vs to followe the same with our  
whole

whole hart; true faith; and Christian obedience! and throughlie to vnderstande the manifolde precepts of thy pure word: that so approuing the good, we may shun the waies of strangers <sup>1</sup> *Iohn. 10, 5* leading from the right waie.

Bee thou our sheepherd, & eternal God: so shal we want nothing: put vs in the places of thy greene pasture, & bring vs vnto the waters of comfort; leade vs in the pathes of righteousness for thy Names sake, that we may haue hope, and not be confounded in that daie, when thy Sonne our Lorde shal appeare, which liueth with thee, and raigneth in the vnitie of the holie Spirit, a God for euermore, *Amen.* <sup>2</sup> *Psal. 23, 1.* <sup>3</sup>

## 8. Euening praier on *the Lords daie.*



Almightie, and eternal God, Father of our lord Iesus Christ, which together with thy Son & the Holie-ghost, diddest create man <sup>a</sup> after thine owne likenes, and breath <sup>b</sup> into him the breath of life, <sup>a</sup> *1. Cor. 11, 7* <sup>b</sup> *Gen. 2, 7.*  
the

the which through thy goodnes continues at thy pleasure :

<sup>c</sup> Act. 17, 26

Thou hast made <sup>c</sup> of one blood al mankind, and assigned times, & length of our life in this worlde :

<sup>d</sup> Psal. 104.  
verse, 29

Thou giuest life to the people on the earth, and breath to the walkers therein, <sup>d</sup> which if thou take awaie they shal depart, and be turned into dust :

Wee blesse thee heauenlie Father, and with al our harts giue thee thanks not onelie for sauing vs this daie from dangers : but also from our cradles for defending both our soules and bodies from death.

<sup>e</sup> Luk. 1, 46

Wherefore magnifie the Lorde , <sup>o</sup> our soules <sup>e</sup> , and our spirits reioice in  
47 God our Sauior . For. hee hath looked  
48 vpon the basenes and affliction of his  
49 seruants. He that is mightie hath done  
50 for vs great things ; and holie is his Name . Wherefore wee wil praise the Lord for euermore , because his mercie endureth from generation to generation on such as feare him.

We wil shew forth his power in the euening, & when wee go to bed we wil remember his mercie.

<sup>b</sup> Lam. 2, 19

Arise now <sup>f</sup> our soules, in the night praise our God : In the beginning of the  
the



the watches powre out your harts like water before the face of the Lord.

The Saints wil be ioiful with glorie &, and sing lowd vpon their beds.

We wil praise thee continuallie<sup>h</sup>, & wil confesse thy Name for euermore: for thou art the God which delighteth our harts, & maketh merie our soules. Therefore in the night wee wil thinke vpon thy benefites; and our spirits shal consider of them.

<sup>2</sup> Psa. 149, 5

<sup>h</sup> Psa. 44, 8.

For thou hast commanded that thy mercie be celebrated in the daie time, and thy truth in the night.

O our Lorde, and God of mercie i, gentlenes, patience, pittie, and truth, which shewest mercie vnto thousands, and blottest out al our offenses:

<sup>i</sup> Exo. 34, 6.

Psalm. 103.

verse. 2, &c.

Wee lift vp our soules vnto thee, and from our harts we pray, put not before thine eies the horrible confusion, vncleannes, and wickednes of our minds, beeing replenished with loathsome darkenes and ignorance, ful of doubtings and errors; our harts and wils are turned from thee our God; and al the powers & strengths both of our soules and bodies are defiled, and filthilie weakened:

But Lorde, of thy great mercie blot out

out our offenses, looke vpon the troubles and dolor of our harts, and forgiue our sinnes. For lo, our soules are wounded and can not bee holpen, but onelie through thy mercie.

\*Psa. 38, 3.

- There is no heath in our flesh<sup>k</sup> because of thine anger: neither is there rest in our bones, because of our sins.
4. For our iniquities are gone ouer our
5. heads, and as an heauie burden haue pressed vs downe. Our wounds are putrified, and corrupt because of our feolishnes.

1Psal. 37, 8.

Affwage thine anger<sup>l</sup> and turne from thine indignation; pardon our faults; remit al punishment; and restore in vs <sup>y</sup> light of thy goodnes which was lost.

<sup>m</sup>Dan. 9, 19

O Lorde, heare<sup>m</sup>, o Lorde, forgiue, harken, o our God; for thine owne sake: for thy Name is called vpon by vs.

O God of heauen and earth, in this euening tide doe we cal vnto thee, that remitting our sinnes, thou wouldest receiue vs into thy protection, and keepe vs this night, that the Diuel haue no power ouer vs.

Bethou watchful ouer vs, o eternal Sauior, least the subtil tempter apprehend vs. For thou art made for vs an euerlasting protector.

For

For, beholde, whether we sleepe, or wake; whether we liue or die, we are thine: thou art our creator & redemer.

Stand therefore on our behalfe in the watch with the armie of thy celestial warriors thine Angels, which, being filled with perfect goodnes, and perpetual integritie, behold<sup>a</sup> thy face <sup>a</sup> Mat. 18. 10  
alwaies in the heauens.

Expel from vs & our houses wicked spirits, which be our mortal enemies, that they damage vs in no case: and deliuer vs from persecutors, ° which ° Psal. 143. 9  
laie snares for our destruction. Turne not awaie thy mercie & truth from vs.

O God assist vs, that peaceable we maie rest, and sleepe in quiet. We wil laie vs downe in peace<sup>p</sup> and sleepe: for <sup>p</sup> Psal. 4. 8  
thou Lorde alone makest vs to dwel in safetrie without danger.

Hide vs<sup>r</sup> in thy Tabernacle, ° Lord, ° Psal. 37. 5.  
that sitting in thy secret place, and abiding vnder y<sup>e</sup> shadowe of thy wings, we maie say vnto thee, Lorde thou art our keeper, and our refuge; ° God wee wil trust in thee, and wil feare no danger.  
And although wee were in extreame darkenes, yet wil we not feare. Though <sup>r</sup> Psal. 23. 4.  
wee shoulde walke<sup>r</sup> in the midst of the shadowe of death: yet wil wee dread  
none

none euil. For thou art with vs: thy rod  
and thy staffe they doo comfort vs.

Let thy mercie, ô God, follow vs al  
the daies of our life, that we maie dwel  
in thine house in longnes of daies;  
praising thee euermore with the Son,  
and Holie-ghost, one true God raig-  
ning worldes without  
ende, *Amen.*



# I. On Mondaie, *Morning praier.*

<sup>a</sup> Psa. 72, 18

19.



<sup>b</sup> Genes. 1, which hath set <sup>b</sup> the Sunne to lighten  
vers. 14, &c. the daie, and ordained the Moone, with  
Psal. 136, 8. the course of stars to go before the  
Iere. 31, 35. night.

<sup>c</sup> Psa. 74, 16. O most high God <sup>c</sup> the daie is thine,  
and

and the night is thine : thou hast framed the light and the Sunne.

By thine vnspeakeable wisedome thou hast distinguished the daie from the night <sup>d</sup>; and so hast thou decreed, that while the world shal last, this course of times and daies shal neuer haue an ende <sup>e</sup>; so that man in the night maie rest, and againe when daie comes, go about his busines, and labor <sup>f</sup> vntil the euening.

<sup>d</sup> Gen. 1, 4-5.

<sup>e</sup> Gen 8, 22.

<sup>f</sup> Ps. 104, 23.

<sup>g</sup> Pl. 119, 90.

O Lord & thy truth endureth for euer; thou laiedst the foundation of the earth, and it endureth; by thine appointment the daie dooth last: for al are thy seruants.

For these and al other thy benefits we praise thee greatlie; and giue thee thanks for thy exceeding glorie: euen as it becommeth vs euerie daie <sup>h</sup> to preuent the Sun rising, to blesse thine holie Name, and to worship thee at the appearing of the daie-star.

<sup>h</sup> Wis. 16, 28

Wee extol thine infinite goodnes in like sort for keeping vs this night past both from the power and tyrannie of Satan; from the snares and subtiltie of al our enimies; and finallie from dangers both of soule, and bodie.

For of thy singular goodnes and fa-

E.I.

therlie

<sup>i</sup> Esai. 38, 16 therlie care <sup>i</sup> thou hast made vs quietlie to sleepe and rest this night; againe thou hast suffered vs to awake, & opened our eies, giuing them power  
<sup>k</sup> Psal. 36, 16 to see and behold the morning light <sup>k</sup> which now appeareth.

Therefore we wil sing of thy power; and praise thy mercie in the morning: for thou art our defense, and refuge in the daie of our trouble.

<sup>i</sup> Psal. 86, 12 O our helper <sup>i</sup> we wil praise thee with al our harts, & glorifie thy Name  
 13 for euer. For great is thy mercie toward vs; thou hast deliuered our soules from the lowest graue.

Hadest thou not bin our defense, innumerable euils had ouerwhelmed vs: so that wee should not haue risen to praise thy Name. Had not thy worde  
<sup>a</sup> Psal. 119, 92 <sup>m</sup> bin our comfort, wee had without doubt perished in our affliction. Wherefore  
 93 wee wil not for euer bee forgetful of thy iustifications: for they haue reuiued vs.

<sup>a</sup> Psal. 121, 1. Vnto thee <sup>n</sup> Lord wil wee lift vp our eies on hie from whence our helpe shal  
<sup>o</sup> Psal. 59, 16 come. Betimes <sup>o</sup> in the morning doo wee cal vpon thee, that thy mercie  
<sup>p</sup> Psal. 79, 8 <sup>p</sup> maie preuent vs, and thy goodnes ouertake vs quicklie.

Let

R.

*Morning praier.*

51

Let thy fauor preuent vs ¶ as dooth  
the Sunne, which rising spreadeth his  
beames ouer al the parts of the earth;  
& as the light of the morning ¶ when  
the Sunne appeareth earelie, when it  
shineth without the clouds.

¶ Eccl. 32, 2

¶ 2. Sam. 23  
verse, 43

After the same sorte giue vs thy  
cleerenes, and shew thy countenance  
ouer vs; that lightened by thy worde,  
wee may walke al this daie long cir-  
cumspectlie & warilie in the waies of  
thy commandements, that, being blind-  
ed in the day time, we runne not into  
darkenes, neither grope ¶ at noone day  
as in the night, wandering from the  
paths of thy iudgements.

¶ Iob. 5, x4.

O God ¶ bee merciful vnto vs, and  
blesse vs, shew vs the light of thy coun-  
tenance, and be gracious vnto vs: That  
wee may knowe thy waie vpon earth,  
and thy sauing health among al nati-  
ons.

¶ Psal. 67, 1.

2.

O most merciful God ¶ turne thine  
eies of compassion vpon vs, and haue  
mercie on vs.

¶ Psal. 69, 17

Looke vpon vs ¶ with thy fauorable  
countenance, and turne not thy face  
from thy seruants.

¶ Psal. 31, 18

Open our eies ¶ that we may confi-  
der the woonderful things in thy Law;

¶ Psal. 119, 18.

c. 2.

and

<sup>a</sup>Exo. 16, 7. and make vs in the morning <sup>z</sup> to behold thy glorie.

<sup>a</sup>Eccles. 23  
<sup>ver. 4, &c.</sup> O God guider of our life <sup>a</sup> forsake vs not; neither giue vs proud looks, and turne from vs the filthinesse of desire. Remooue from our harts al concupiscence, and take from thy seruants too ouerbold stomach; suffer vs not to run headlong into riotousnes, and belli-chcere, let not vnlawful loue ouercome vs, and giue not thy seruants ouer into impudent minds. Turne our  
<sup>b</sup>Psa. 112, 8. eies <sup>b</sup> that they behold no vanitie, strengthen vs in thy waie; and grant that the offences in this world overthrow vs not.

<sup>c</sup>Psa. 119, 81 Behold, Lord, <sup>c</sup> our soules lust after thy saluation, and wee long for thy word.

Wee beseech thee, O Lorde, with a most earnest affection, and humblie craue at thy merciful handes that this daie, and euermore thou wilt keepe vs,  
<sup>d</sup>Psa. 91, 5. and alours <sup>d</sup> from the arrow slieng in the daie, from the pestilence & plague  
<sup>e</sup> that destroyeth at noone tide. Hide vs vnder thy wings, and vnder thy feathers we wil haue hope.

<sup>e</sup>Psa. 69, 23 Blind the eies <sup>e</sup> of our enemies that they see not; and make their loines alwaie



alwaie to tremble. But open thine eies  
ouer vs, and be thou vnto vs <sup>f</sup> a migh-  
tie protector this daie, a firmament of  
strength, a couering against heate and  
parching <sup>g</sup>, a shadowe at noone tide,  
a defence from offending, an assister  
from falling, a comforter of our soules,  
a lightener of our minds, and a giuer  
of health and happines in Christ our  
Lord, *Amen.*

<sup>f</sup> Eccles. 34  
verse, 16.  
Psal. 91, 2.  
<sup>g</sup> Esai. 4, 6.

## 2. A thanksgiuing for our Redemption.



Iesu Christ, Sonne <sup>a</sup> of  
the liuing God, which  
art the eternal worde <sup>b</sup>  
that was in the begin-  
ning: the true and sub-  
stantial image <sup>c</sup> of thine eternal fa-  
ther; the character and brightnesse of  
his glorie: begotten of him before al  
worlds, of one vndiuided essence, of  
like maiestie and equal glorie.

<sup>a</sup> Mat. 16, 16  
Mat. 14, 33  
<sup>b</sup> Iohn. 1, 1

<sup>c</sup> 2. Cor. 4, 4  
Coloss. 1, 15  
Hebr. 1, 3.

We worship thee, light of lights, ve-  
rie God of verie God, begotten not  
made, of one substance with the Fa-  
ther, by whom <sup>d</sup> al things were made.

<sup>d</sup> Col. 1, 16.  
Hebr. 1, 10.

Wee thanke thee for al thy benefits  
generallie, and speciallie for that at

<sup>e</sup>Galat. 4, 4 an appointed time, <sup>c</sup> according to the  
 eternal counsaile, and decree of the  
 Father, thou didst voluntarilie for vs  
 men, and for our saluation descende  
 from heauen, and was incarnate by the  
 Holie-ghost, borne of the vnspotted  
 and pure virgine Marie; and truelie  
 tooke our flesh vpon thee; and saued vs  
 miserable, wretched, and damned sin-  
 ners; and deliuered vs from death,  
 and power of Satan, <sup>f</sup> not with golde  
 and siluer; but by thine holie and pre-  
 cious blood, and by thine vnderferued  
 passion and death, and that of thine in-  
 finite goodnes and mercie without any  
 merits or woorthines of ours.

<sup>f</sup>1. Pe. 1, 18

19

For al which wee yeeld thee most  
 hartie thanks, as wee are bound. For  
 thou alone being iust hast satisfied by  
 thine obedience the iudgement of the  
 Father; and, on our behalfe offering  
 the sacrifice of thy bodie, hast deliue-  
 red vs from the tyrannie of death,  
 whereby we were held captiues. For so  
 great was the displeasure of thy Father  
 against our sinnes, that no creature  
 could assuage the same, but thou a-  
 lone, ô onelie begotten Sonne of  
 God.

O Christ most merciful God, howe  
 inesti-

inestimable is thy loue towards al mankind; how infinite and vnspeakable thy goodnes; how woonderful thine humilitie. For ⁊ thou being iust didst die and suffer for the vniust. A greater loue <sup>h</sup> can no man haue, than to giue his life for his friend: but thou commendest thine abundant, and most burning affection towards vs, in that, being void <sup>i</sup> of al fault thou wouldest suffer death for our sakes, being as yet strangers <sup>k</sup>, and thine enemies, and hast reconciled vs by thy death vnto thy Father, and appeased his most heauie displeasure, forgiuing al our sinnes, and cancelling the handwriting <sup>l</sup> which was against vs, which was contrarie vnto vs, hast taken it out of the waie, and fastened it vpon the crosse: And hast spoiled principalities and powers, and made a shew of them openlie, triumphing ouer them by thy selfe, and by thy profitable arising againe from the dead hast repared our true righteousness, which consisteth in the forgiuing of our sinnes: and hast made vs acceptable to thy Father, whereby wee please him through our reconciliation, thou doost comfort our harts by

c.4. the

g Rom. 5.  
verse, 6, &c.  
1. Pet. 3, 18.  
h Iohn 15, 13

i 1. Pe. 2, 22  
2. Cor. 5, 21.  
Rom. 5, 6.  
k Col. 1. 21.

l Col. 2, 14.

the preaching of thy Gospel, which worketh in vs the beginning of eternal life, and by thine holie Spirit thou kindest in vs like motions vnto thy selfe, whereby wee please thy Father through thee and thine obedience.

<sup>m</sup> O Lord Iesu Christ, lambe of God  
<sup>m</sup> which takest awaie the sinnes of the  
<sup>m</sup> Ioh, 1, 29. world, haue mercie vpon vs; thou which sauest vs through thine owne merit and virtue, grant vs thy grace, that the fruit of thy most sacred passion, maie worke effectuellie and profitablie within vs; let not the labor which thou hast taken, and the paine that thou hast suffred for our redemption be in vaine through our vnthankfulness.

<sup>m</sup> O thou eternal intercessor, word of  
<sup>m</sup> God, and <sup>m</sup> his wisdom, which outwardlie speakest vnto vs by the preaching of thy Gospel, instruct inwardlie our troubled harts by thy liuelie word, and effectual consolation, that being mindful of thy sacrifice and suffering for our sinnes, we may feele true comfort and peace of the holie Spirit in our harts.

Kindle in our breasts a liuelie faith depending vpon thy benefits, that being

ing deliuered from the feare of hel, we  
maie find ° righteousnes in thee, and ° 1. Cor. 1,  
eternal life. For thou didst suffer p for verse, 30.  
our sinnes, and rise againe for our iu- p Rom. 4, 25  
stification, that liuing we should here-  
after not liue to our selues, but to thee  
which diedst, and roset againe for vs.

Grant therefore q that likewise be- q 2. Cor. 5,  
ing quickened we may rise againe from verse, 15.  
al our sinnes, and liue in thee, and maie Roman. 6,  
be thine properlie abiding in thy king- verse, 4, & c.  
dome, and serue thee with a willing  
mind in righteousnes and true holi-  
nes: so that at length r in the latter  
daie we maie rise againe with our bo- r 1. Pet. 3, 21.  
dies vnto a blessed life, and so both in  
bodie and soule being redeemed from  
al euils, in perpetual blisse and happi-  
nes maie triumph with al thine holie  
Angels, Patriarches, Prophets, and al  
thine elect, and endued with vnspeake-  
able and euerlasting ioy, maie praise  
thee our Sauior, which hast ascended  
aboue al the heauens, and sittest at the  
right hand of God the Father Al-  
mightie, with whom thou li.

uest and raignest for  
euermore,

*Amen.*

## 3. A praier for faith.

\* Reuel. 1, 8



b Iam. 1, 17.

Eternal God, and heauenlic Father, which art Alpha and Omega, the beginning and the ending: thou art the cause and absolute perfection of our life and saluation: the euerlasting and infinit good, from whom proceedeth euerie good giuing, and euerie perfect gift, to wit from the Father of lights, with whom is no variableness, neither shadowing by turning:

We beseech thee in the Name of our Sauior Christ thy Sonne, that through thine holie Spirit thou wilt plant in our harts a true knowledge of the same thy Sonne, and keepe vs therein euermore; and make it plentiful and prosper euerie daie, that replenished with the knowledge of thy wil, in al wisdom and spiritual vnder-

\* Philip. 1, 27. standing, we maie walke <sup>c</sup> woorthie the  
 Colof. 1, 10. Lord, pleasing thee in al things, being  
 Ephes. 4, 1. fruitful in al good works, and increas-  
 1. Thef. 2, 10. ing in thy knowledge: <sup>d</sup> strengthened  
 1. Cor. 1, 5. in al might through his glorious  
 4 Col. 1, 11. power vnto al patience, and long suffering

3.

*for faith.*

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ring with ioyfulness : and may abound  
in faith, and word, and knowledge, and  
al diligence,

2. Cor. 8, 7

For this cause wee bowe our knees  
vnto the Father of our Lorde Iesus  
Christ (of whome is named the whole  
familie in heauen and in earth) that  
thou wilt grant vs according to the ri-  
ches of thy glorie, that wee may bee  
strengthened by thine holic spirit into  
new men; that Christ may dwel in our  
hartes by faith; and being rooted and  
grounded in loue, may bee able with  
al Saints to comprehend the true  
knowledge of thine essence and wil ac-  
cording vnto thy word reuealed.

Eph. 3, 14

15.

16.

17:

18.

No man hath seene thee, ô God,  
at anie time; neither hath anie beheld  
the countenance of thy Maiestie. For  
no man knoweth the Sonne which is  
of thy verie substance, but thou the fa-  
ther alone, neither hath anie knowne  
thee but the Sonne, and he to whom he  
dooth reueale thee.

1. Joh. 4, 12.

1. Tim 6, 16

Exo. 33, 20.

Mat. 11, 27

Wherefore we beseech thee of thine  
infinite goodnes and mercie drawe  
vs vnto him, and let him bring vs vnto  
thee. Giue the knowledge of sal-  
uation to thy people, by the remissi-  
on of their sinnes, through thy tender  
mercies:

1. Joh. 6, 44

Luk. 1, 77

- <sup>†</sup>Ephes. 1, 7. mercie: that in thy Sonne <sup>1</sup> wee maie  
find righteousnes, euen remission of  
sinnes, reconciliation, and newnes of  
our mindes through the holie Spirit,  
whereby wee may become heires of  
<sup>•</sup>Tit. 3, 5. eternal life, being iustified <sup>m</sup> by the  
grace of Christ, in whome we belecue,  
which was offered for our sinnes. For  
he taking our punishment vpon him-  
selfe, did satisfie thy iustice fullie, and  
<sup>•</sup>Reuel. 1, 5 washed vs by his pretious blood <sup>n</sup> from  
<sup>•</sup>Col. 1, 21 al our iniquities; and reconciled vs <sup>o</sup> in  
the bodie of his flesh through death, to  
make vs holie, and blameles, and with-  
22. out fault in thy sight.

Make vs therefore strong in faith,  
and constant to resist al the engins of  
Satan; and proceeding from faith to  
faith, to attaine that righteousnesse  
which is auailable before thee by the  
<sup>•</sup>Rom 3, 24 redemption <sup>p</sup> which is in Christ Iesu,  
25 whom thou hast appointed to be a re-  
conciliation through faith in his blood  
that iustified by his grace we may haue  
peace of conscience, and free accessse  
vnto the Father.

Holie, and merciful God, wee hum-  
blie beseech thee, which hast raised in  
vs the sparkles of true faith, make per-  
fect this good worke which thou hast  
begon



3.

*for faith.*

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begon in vs<sup>9</sup>, and finish, and bring it vntil the daie of our Lorde Iesu Christ, whereby abounding more and more in knowledge and in al iudgement, we maie allow the better, & be pure without offence vntil that daie, filled with the fruits of righteousness, which are by Iesus Christ vnto the glorie and praise of God.

9 Philip. 1, 6

9.

10.

11.

Wherefore<sup>r</sup> appoint thy strength, establish, O God, which thou hast wrought in vs: that fighting<sup>r</sup> a good fight wee may retaine faith and a good conscience, least vnder persecution and aduersities being tossed, we make shipwracke of our faith.

r Psal. 68, 28

r 1. Tim. 1, 18

19.

Helpe our weake and feeble faith, which is like the graine of mustard seede within vs<sup>r</sup>, that encreasing daile more and more, it may take deepe roote, and remaine firme alwaies and immouable: and neuer vanish away among so manie sects and diuisions in this world

r Mat. 17, 20  
Luke. 17, 6.

Extinguish al the doubtings of thy wil sticking in our corrupt nature, let vs not mistrust thy promises of eternal and temporal benefits, but applying thy promises vnto our selues, alwaies giue credit vnto thy word, and so

So depending wholie therevpon, contrarie to al sense of humane reason, wee shal obtaine a crowne of immortal glorie.

Grant likewise heauenlie Father,  
 "Iam. 2, 14. " that our faith be not barren, vaine, or  
 dead without good workes, and fruits  
 "Gal. 5, 22. " of the Spirit, but effectual, working  
 "1. Pet. 1, 9. by charitie, that we may receiue y the  
 end of our faith, euen the saluation of  
 our soules, and behold thee, whome  
 wee nowe see by faith as it were in a  
 "1. Cor. 13. glasse darklie <sup>2</sup>, in another world, loo-  
 versc, 12. king vpon thy Maiestie face to face in  
 Christ our Sauior, our Lord, and God,  
*Amen.*

#### 4. A praier for the King- dome of God.

"1. The. 2, 12



"Mat. 6, 33

Merciful, and gracious  
 God, which hast called  
 vs <sup>a</sup> vnto thy kingdome  
 and glorie, and of thy  
 fatherlie and good plea-  
 sure inioined vs this care, that first  
<sup>b</sup> and afore al things wee should seeke  
 thy Kingdome, and the righteousness  
 thereof:

We beseech thee through, and for  
 thy

thy Sonne our Lord and Sauior Christ his sake, teach our weake minds, gouerne our wils and harts, that, without inuerting this thine appointed order, wee maie first seeke that thou maiest shine within vs, apprehend thy righteousness by a true and liuelie faith, and be vnited vnto thee our eternal King.

Grant therefore that thy word maie be preached euerie where plainelie and purelie without fraude, and that we maie cast downe al our imaginations, and euerie hie thing that is exalted against thy knowledge, & leade our vnderstanding captiue to the obedience of thy word which thou hast deliuered: and obeie the Gospel in al simplicitie of faith, according to the good pleasure of thy wil <sup>d</sup> to the praise of the glorie of thy grace. 2. Cor. 10, verse, 5.

Assist vs, ô our Father, which art in heauen, that both thy word maie bee purelie and sincerelie preached, & wee thereby, as becommeth the sonnes of God, reformed in our liues. d Ephes. 1, 6

Giue vs thine holie Spirit, that wee maie beleeeue thy word through thy grace, and so lead a godlie and vertuous life in this world, and liue hereafter

after with thy Sonne in eternal blisse.

Breake thou off, and hinder al the consultations and deuises, both of the diuel, the world, and the flesh, which do neither sanctifie thine holie Name, nor suffer thy kingdome to be brought vnto vs.

Comfort and keepe vs stronglie in thy word, and faith, euen til our liues ende, that so both thy good and gracious wil maie be done in our harts, and they which as yet beleeeue not thy word, by our good conuersation <sup>e</sup>, maie be wonne to thy Gospel, and glorifie thee our God to the encrease of thy celestial kingdome.

<sup>e</sup> 1. Pet. 2, 12.  
1. Pet. 3, 16.  
Matt. 15, 16.

<sup>f</sup> Col. 1, 12.

13.

<sup>g</sup> Mat. 3, 17.  
Matth. 17, 5.  
Hebr. 1, 5.

<sup>h</sup> Col. 1, 14  
23

1. Cor. 1, 8.  
Ephes. 1, 4.  
Col. 1, 22.

<sup>k</sup> 1. Tim. 2, 2

Make vs meeke <sup>f</sup> to be partakers of the inheritance of the Saints in light, Thou which hast deliuered vs from the power of darkenes, and translated vs into the kingdome of thy beloued Sonne <sup>g</sup> in whome <sup>h</sup> we haue redemption through his blood, that is the remission of sinnes, that wee maie bee grounded and stablished in faith, and not moued awaie from the hope of the Gospel, but maie walke <sup>i</sup> vnblameable, and without fault in thy sight as it becommeth the children of light <sup>k</sup> in al godlines and honestie.

And

4. *for the kingdome of God.*

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And forasmuch as thy kingdome <sup>lis</sup> not meate nor drinke, neither consisteth in ceremonies, and traditions, which are inuented by man, neither commerth it with obseruations <sup>m</sup>; neither is it in word <sup>n</sup> but in righteousness <sup>o</sup>, and peace, and ioy in the Holie-ghost, and <sup>p</sup> in power: Grant, ô eternal God, that wee, being borne anew <sup>q</sup> by thy word and holic Spirit, maie attaine the inheritance <sup>r</sup> of eternal life, and lifting vp our harts on hie <sup>s</sup> where Christ sitteth at thy right hand, maie set our affections on things which are aboue, and not on things on the earth.

<sup>1</sup>Ro. 14, 97.

<sup>m</sup> Luke. 17, verse, 20.

<sup>n</sup> 1. Cor. 4, verse, 20.

<sup>o</sup> Ro. 14, 17.

<sup>p</sup> 1. Thes. 1, 5

<sup>q</sup> 1. Pet. 1, 23

<sup>r</sup> 1. Pet. 1, 4.

<sup>s</sup> Colos. 3, verse, 1, &c.

Therefore be thou present with vs in these latter daies of the world, and begin thy kingdome in vs; prosper the same with thy diuine assistance, that wee maie bee conformable vnto thy godlie pleasure, purchasing thy fauor in this world, and afterward in thy new kingdome, in the kingdome of glorie, where thou God art al in al, maie ioifullie remaine with thee for euermore.

Grant therefore that we maie bee <sup>t</sup>poore in spirit, in hart humble, sorrowful in mind for our offences; and maie

<sup>t</sup> Matth. 5,

verse, 3, &c.

Luke. 6, 20,

▪ Matth. 5, may with al our harts hunger <sup>u</sup> and  
 verse, 6. &c. thirst after righteousnes. Make vs low-  
 lie and courteous; liberal, and pittif-  
 ful; pure in hart and peace-makers;  
 likewise in persecutions and troubles  
 patient, that we neither take nor giue  
 offense vnto anie; but maie exercise  
 our selues in the works of charitie, and  
 of mercie, feeding the hungrie <sup>z</sup>, gi-  
 uing drink to the thirstie, clothing the  
 naked <sup>y</sup>, lodging strangers, comfort-  
 ing the weake, and visiting the impris-  
 oned.

▪ Matt. 25,  
 vers. 35. &c.  
 y Esai. 58, 7.  
 Ezech. 18, 7

Finallie of thine abundant mercie,  
 grant, that in thy last iudgement wee  
 maie heare that ioiful, and most com-  
 fortable voice of thy welbeloued Son,  
 saieng <sup>z</sup>, Come ye blessed of my Fa-  
 ther, inherit the kingdome prepared  
 for you from the foundation of the  
 world, *Amen.*

z Matth. 25  
 verse, 34.

## 6. A praier for Magistrates.



Most mightie GOD,  
 King of of al the world,  
 which by thine holie  
 Spirit hast commanded  
 a that supplications,  
 praier, intercessions, and giuing of  
 thanks

▪ 1. Tim. 2. 1

thanks be made for al men : for Kings  
 and for al that are in auctoritie, which <sup>1. Tim. 3, 2.</sup>  
 thou hast placed <sup>b</sup> to bee rulers of the <sup>b Eccl. 10, 4.</sup>  
 earth according to thy good wisdom, and  
 set in gouernement at thy good  
 pleasure. For thou exaltest some vnto  
 the top of honor <sup>c</sup> and protectest their  
 dignitie (thou callest not downe the <sup>c Iob. 36, 7.</sup>  
 mightie which art mightie thy selfe)  
 and placest Kings in their throne. For  
 al power <sup>d</sup> is from thee. <sup>d Rom. 13, 2.</sup>

We beseech thee therefore euen <sup>Wisd. 6, 3.</sup>  
 with deepe sighes of hart, o Lord of  
 lords, that forgiuing our sinnes thou  
 wouldest giue good Rulers; and also  
 maintaine their auctoritie. For among  
 men there is no place for Law and iu-  
 stice, where the Rulers and Princes  
 whome thou hast appointed are not  
 feared.

Vphold al the states, and gouernors  
 of this realme; and protect them from  
 destruction in these greeuous calami-  
 ties, and miserable disorder of these  
 latter daies.

Especially preserue our Noble  
 Queene, and hir godlie counsaile:  
 grant them a long, healthful, and good  
 life, that they may deuoutlie serue  
 thee, and iustlie doo their office.

Lighten

Lighten their minds with the knowledge of thy sacred word, that they may  
 ¶ Psal, 2, 10. deale wiselie ⁊ and bee learned which  
 11. iudge the earth; seruing thee in feate,  
 and reioicing in trembling.

Let them embrace discipline, and  
 12. kisse the Sonne the Sauour of the  
 world: least happilie he be angrie, and  
 they perish in the waic.

Blesse them, O God, that they may  
 ¶ Esa, 49, 23 alwaies hope in thee, nourish thy  
 ministers, giue releefe vnto thy Go-  
 ¶ Psal, 24, 7 spel; and open their gates ⁊ that the  
 King of glorie may come in, the  
 8. Lord of power, which is mightie in  
 battel.

Giue them a care of godlines, that  
 they may giue their goodes to the erec-  
 ting and cherishing of the Church; &  
 shew themselues patrones and defen-  
 ders of the same.

Make them diligent in rooting out  
 superstition, and in promoting thy  
 kingdome; in maintaining the puritie  
 of doctrine, in remoouing al offences;  
 and finallie in wiping awaie al filthi-  
 nes, which both defile thy religion, and  
 deface thy glorie: that the commers  
 after vs haue none occasion of trans-  
 gressing.

Blesse



Blesse them with sober counsaile,  
wisedome, industrie, and <sup>h</sup> courage of <sup>h</sup> Exo. 18, 21  
minde.

Giue them good successe in al their  
enterprises, and prosper their dooings.

Let them consider that they are pla-  
ced to defend the good and innocent;  
and with seuerer punishment <sup>i</sup> to cor- <sup>i</sup> Rom. 13, 4.  
rect the wicked and rebellious: so shal  
wickednes <sup>k</sup> be taken from among vs, <sup>k</sup> Deut. 13, 12  
and the publike state remaine in safe-  
tie, to the preservation of mankind, and  
continuance both of common and  
Christian peace, to the glorie of thy  
sacred Maiestie, and the commoditie  
of their subiects; to the rooting out of  
ignorance and error; and to the fur-  
therance of good artes, honest trades,  
and liberal studies.

And forasmuch <sup>i</sup> as the hartes of <sup>i</sup> Prou 21, 1  
Kings, Queenes, and of al men are  
in thine handes, so that thou canst  
turne them at thy pleasure, wee be-  
seech thee, Almighty and merciful  
God, that it woulde please thee to  
turne from crueltie to clemencie. the  
minds of al Tyrants and vnmerciful  
Princes, that they moue not warre  
against thee rashlie, wherby the course  
of thy diuine word may bee hindered;  
world-

worldlie substance wickedlie consumed; and their subiects polled vnreasonable and deuoured.

But giue vnto al auctoritie quiet hartes, desirous of christian concord, that they may remember they are the ministers of God to maintaine his glorie, and to keepe their people from iniurie and oppression; and beare the sword <sup>m</sup> to take vengeance on them which doo euil on the behalfe of God. For they rule not for their owne cause but for the publike welfare; neither may they doo what they list, but are bound to seeke the profit of their subiects, and to set forth the glorie of God.

Let them not therefore abuse their auctoritie and power: but grant them grace to remember continuallie that they are mortal men, whose Lord is in heauen, which respecteth no person<sup>n</sup>; & afore whose iudgement seate <sup>o</sup> they must al appeare, and giue an account vnto thee the true and righteous God, iudge both of the quicke and dead, which raigest and rulest for euermore,

*Amen.*

<sup>m</sup> Ephes 6,9

<sup>o</sup> Psal. 9,7

2. Cor. 5,10.

Rom. 14,10.

Wisd. 6,5

## 6. A praier for Subiects.



Most merciful God, at  
thy becke doo al things  
bow, both in heauen,  
and in earth; at thy  
voice doo both winde  
<sup>a</sup> and seas obeie, confessing thy Ma-  
iestie.

<sup>a</sup> Mat. 1, 26

Euerie knee <sup>b</sup> boweth vnto thee  
both of things in heauen, and things in  
earth, and things vnder the earth:  
meete it is also that wee obeie thee,  
which hast commanded al Subiects, to  
giue due obedience <sup>c</sup> and reuerence  
vnto their lawful Magistrates, which  
subiection thou hast inioined vnto vs  
not onelie to auoid punishment, but es-  
peciallie to keepe and reteine a good  
conscience.

<sup>b</sup> Phil. 2, 10

Rom. 14, 11

Esai. 45, 23.

<sup>c</sup> Rom. 13, 1

1. Pct. 2, 13.

For al auctoritie is ordained by  
thee <sup>d</sup>, that the world euerie where  
maie be godlie and quietlie gouerned.  
For much more safelie doo we liue vn-  
der lawes and iudgement, than if eue-  
rie man had the bridle at wil to roaue  
as he list

<sup>d</sup> Rom. 13, 1

We beseech thee therefore, o eter-  
nal God, that first of al in euerie thing,  
and

and in al things, we maie obeie thee  
 \*1.Tim 1,17. <sup>e</sup> our most high and mightie God, king  
 of the whole world before anie crea-  
 ture, and that in true faith and godlie  
 feare.

<sup>f</sup>Ephes.6,5 Next <sup>f</sup> that al Subiects, and priuate  
 persons with al singlenes of hart, in al  
 things, which are not contrarie to thy  
 word, maie obeie their publike Magi-  
 strate hauing power and auctoritie o-  
 uer them; and submit themselues <sup>g</sup> to  
 euerie ciuil ordinance, for thy sake, not  
 14 to the king onelie as to the chiefe, but  
 to other inferior officers sent from  
 him, for the punishment of euil doers,  
 & for the praise of the good. Let them  
 alwaies remember that this subiection  
 and obedience thou requirest to bee  
 shoven as to thine owne ordinance,  
 whereby the safetie of mankind is  
 maintained.

Wherefore bend thou our harts,  
 and guide them, that we enuie not the  
 honor due to our Superiors; neither  
 obraie, nor backbite them, but rather,  
 honoring them most dutifullie, maie  
<sup>h</sup>1.Tim. 2,1 both praie <sup>h</sup> for them, and praie with  
 willing mindes whatsoeuer by the ci-  
 uil law, and by nature we are bound to  
 doe.

Be it far from vs, o almightie God,  
that anie of vs should despise, raile <sup>i</sup> or <sup>i</sup>Exo 22,28  
in his hart with euil vnto his Prince, or <sup>i</sup>Actes.23,5.  
Superiors.

For thou hast vouchsafed them the  
title of gods <sup>k</sup> in the holie Scriptures: <sup>k</sup>Psal,82,6.  
because they rule in thy steed here on  
the earth.

Hence it is, that whosoever resist  
their superiors <sup>l</sup>, and forsake the yoke <sup>l</sup>Rom 13,2.  
of obedience, are said to resist thine or-  
dinance, and shal remaine to them-  
selues iudgement, running into the  
foule crime of treason against thy sa-  
cred person; and staining their consci-  
ence with the filthie spot of obstinacie  
and disobedience, giuing an occasion  
vnto the wicked to slander thy Go-  
spel.

Grant also that inferiors, & subiects  
bee not burdened with ouer great and  
new exactions, vnlawful paiments, and  
intollerable tributes, neither oppres-  
sed with greeuous seruitude, or pilled  
by anie violence, or tyrannie.

And if in anie place Lions and  
Woolues shew their crueltye towards  
thy seruants, their godlie Subiectes,  
plucking their skinnnes <sup>m</sup> from them, <sup>m</sup>Mica 3,2.  
breaking their bones, and deuouring  
thy

F.I.

- thy people none otherwise than if they  
 »Psal.14. 4. should eate bread <sup>n</sup>, giue patience vn-  
 to thine afflicted members, that they  
 maie quietlie sustaine their miserable  
 seruitude, as a crosse sent from thee  
 ° 1.Pet.1,7. ° for a trial of their faith and pati-  
 Wisd. 3, 5. ence.  
 Deut. 8, 2. Aide vs with thy comfort, whereby  
 Eccle. 3, 5. we maie with patient minds suffer the  
 Prou. 17, 3. troubles which in this last and doring  
 age of this world more and more en-  
 crease, remembring that thou God,  
 »Psal. 9, 7. hast prepared thy throne <sup>p</sup> in iudge-  
 ment to iudge the world in equitie, and  
 8. thy people with righteousness, to be a  
 refuge for the poore, and an helper in  
 9. due time, euen in affliction. For <sup>a</sup> the  
 »Psal. 9, 18. poore shal not alwaie be forgotten: the  
 hope of the afflicted shal not perish for  
 euer.

Wherefore listen thou vnto the  
 praier and sighes of thy seruants which  
 crie vnto thee, and aide them as thou  
 didst the children of Israel; whose mis-  
 erie, calamities, and bondage thou didst  
 behold, <sup>r</sup> deliuering them from the  
 greuous seruitude of Egypt: and bring-  
 ing them out of the yron fornace <sup>i</sup> of  
 Pharao, through thy mightie & stret-  
 ched out arme,

Keep

7. *against the enimies of Gods truth.*

75

Keepe vs also from vngodlie and idolatrous Magistrates, that we be not vnder the yoke, and gouernement of infidels and Ethnikes, which wil bee vnto vs and our posteritie in steede of thornes and pricks<sup>r</sup> offering continual occasions of Apostasie, and reuolting from true religion. <sup>r</sup>Iosua. 23. verse, 13

Suffer not the rod of the wicked<sup>n</sup> to rest vpon the lot of the righteous, least the righteous put forth their hand vnto wickednes. <sup>n</sup>Psa 125, 3

Breake in peeces the scepters of the wicked: and<sup>r</sup> deliuer vs from the yoke of sin, that wee offer not our members as instruments of vnrighteousnes, and that wickednes raigne not in our mortal bodies to the suppressing of the soule and bodie, which liuest and raigest in al eternitie, *Amen.* <sup>r</sup>Rom. 6, 12

7. A praier against the  
*enimies of Gods truth.*



GOD most hie, whose dwelling is aboue the cloudes, and rulest al things both in heauen and earth, <sup>a</sup> Why doo the heathen rage, and the people imagine <sup>a</sup>Psal. 2, 1.

f. 2.

gine

**Pſalm. 2, 2.** give vaine things ? The Kings of the earth ſtand vp, and the Princes are aſſembled together againſt the Lord, and againſt his annointed.

**h Pſal. 3, 1.** O Lorde <sup>b</sup> how are they encreaſed which trouble thy Church ? manie riſe vp againſt thy word to ouerthrow and roote it out, and in place thereof would bring in and confirme moſt blaſphemous idolatrie.

**\* Pſalm. 2, 2** They take wicked counſaile <sup>c</sup>, and deuise diueliſh ſnares to baniſh out of this world the true profeſſours of thy religion : they imagine deceit to deſtroie the godlie of the earth.

**d Pſal. 7, 14** Behold, <sup>d</sup> they trauel with wicked-

**e Eſai. 59, 4.** nes, for they haue <sup>e</sup> conceiued miſ-

**Iob. 15, 35.** chiefe : but deſtroie thou, <sup>o</sup> Lord, ſuch frute of theirs. They ſit in the darke with their garrifons like a lion. Their

**f Pſal. 10, 8.** eies <sup>f</sup> are bent againſt the poore. They

**9.** lie in waite ſecretlie euen as a Lion in  
**Pſalm. 7, 2.** his denne; to teare and kil they are readie. For with ſtretched out throte, and open mouth they prepare themſelues to deuoure vs.

**g Pſal. 5, 9.** Their throte <sup>g</sup> is an open ſepulchre,

**Rom. 3, 13.** and they flatter with their toongs ; iudge them, <sup>o</sup> God, let them fal from

**h Pſal. 5, 10.** their counſailes <sup>h</sup>, caſt them out according



7. *against the enemies of Gods truth.*  
ding to the multitude of their iniquities, because they haue rebelled against thee,  $\delta$  Lord.

77

Deliuervs not into their handes. For the vngodlie hath saide in his hart <sup>i</sup>, God hath forgotten, he turneth awaie his face, and wil neuer see.

<sup>i</sup>Psal. 10, 11

Wherefore arise, Lord, lift vp thine hand, and forget not the poore.

12

Arise <sup>k</sup>  $\delta$  Lord in thy wrath, and lift vp thy selfe against the rage of thine enemies.

<sup>k</sup>Psal. 7, 6

Vp <sup>l</sup> why sleepest thou,  $\delta$  Lord? Awake and be not far off for euer.

<sup>l</sup>Psal. 44, 23

24

Wherefore hidest thou thy face?

Wilt thou <sup>m</sup> forget our miserie and afflictions? Helpe, and redeeme vs for thy Name sake, least the enimie saie, I haue preuailed against them.

<sup>m</sup>Psal. 13, 1

4.

Deliuervs, O Lord, from the hand of strangers <sup>n</sup> whose mouth talketh vanitie; and their right hand is a right hand of falsehood; their doctrine is paine and griefe. For <sup>o</sup> they haue left off to vnderstand and to doo good; neither doo they regard the workes of thine handes: therefore destroie and ouerthrow them, so that they neuer be able to arise againe.

<sup>n</sup>Psal. 44, 11

<sup>o</sup>Psal. 36, 3

O God of Sabbaoth, fight thou against them <sup>p</sup> that fight against vs; laie  
<sup>p</sup> Psal 35, 1 hand vpon thy shield and buckler, and  
 2. stand vp for our helpe; bring out also  
 3. the speare and encounter with them  
 which persecute vs, that we may know  
 thy saluation on the earth.

Giue the victorie ouer thine enemies vnto our Magistrates, captaines, and conductors of thy people.

<sup>q</sup> Psal, 144, 1 Blessed be the Lord <sup>q</sup> our strength  
 which teacheth the hands of our soldiers to fight; and their fingers to warre.  
 For thou art our aide, and the defence  
 in whom we trust; thou destroiest al  
 our enemies.

<sup>r</sup> 1. Mach. 3. For <sup>r</sup> the victorie commeth from  
 verse, 19. heauen, and is not gotten by the multitude of an host.

<sup>2</sup> 2. Chr. 20, 6 The King is not saued <sup>r</sup> by the multitude of warriors; neither is the  
<sup>1</sup> 3 Psal. 3, 16 mightie man deliuered by his great  
 17 strength. An horse is a vaine thing; and  
 shal not deliuer anie by his mightie bones.

<sup>t</sup> Iudit. 9, 11 But <sup>t</sup> thine, O Lord, is the power.  
 Iudges. 7, 2. Thou canst as wel saue by a few <sup>u</sup> as by  
<sup>u</sup> 2. Chr. 14. manie.  
 verse, 11

<sup>2</sup> Chr 16, 8. Saluation belongeth to the Lord <sup>x</sup>,  
<sup>x</sup> Psal. 3, 8. and thy blessing is vpon thy people.

Where

5. *against the enemies of Gods truth.*

79

Wherefore <sup>y</sup> breake thou the arme <sup>y</sup> Psa. 10, 15  
of the vngodlie; weaken their strength;  
bring al their counsels to naught; de-  
stroie them which trust in their multi-  
tudes, <sup>z</sup> and in their chariots, and in <sup>z</sup> Iudit. 9, 7.  
their speares, shields, and arrowes. For  
thou art our God which breakest the  
battels; the Lord is thy Name.

Lift vp thine arme as thou didst in  
the beginning, & breake their strength  
with thy power. Ouerthrow their force  
in thy displeasure, which vowe to vio-  
late thy Sanctuarie, and to pollute the  
Tabernacle of thy most glorious  
Name. Grant Lord that with their  
owne sword their pride maie be cut off.

Let them al be confounded <sup>a</sup> which <sup>a</sup> Psa. 6, 10.  
hate thee; let them <sup>b</sup> bee brought to <sup>b</sup> Psa. 35, 4.  
shame which deale wickedlie.

Let them be as chaffe <sup>c</sup> before the <sup>c</sup> Psa. 1, 4.  
wind, and let thine angel scatter them. <sup>c</sup> Psa. 35, 5.  
Let the enemies of thy Church blush  
and be trobled greatlie; let them be  
turned backe and brought to spee-  
die confusion, that thy Name be  
not blasphemed among  
the Gentiles,

*Amen.*

f. 4.

Euc.

## 8. Eueningpraier, on Mondaie.



<sup>a</sup>Ps. 104, 19

20.

<sup>b</sup>Esa. 45, 7.

Almightie, and merciful God, thou hast made the Moone for certaine seasons<sup>a</sup>; the Sunne, which thou hast created, knoweth his going downe; Thou makest darknes, and it is night, wherein men betake them to rest, ceasse from their worke, and recreate their wearied members through sleepe. Thou art the God<sup>b</sup> forming light, and creating darknes.

Therefore in the euening wee wil praise thee, and going to bed wil giue thee thanks, because thou hast kept vs this daie of thine onelie mercie without anie merit of ours from al danger and hurt.

When we are in troble we cal vpon thee, and in the euening wil wee remember thy mercie and truth, which thou hast shewed vnto vs abundantlie.

<sup>c</sup>Ps. 119, 148

Our eies preuent<sup>c</sup> the night watches to meditate vpon thy woonderful things; and our studies shal be alwaies of the excellencie of thy name.

For

8. *Euening praier.*

81

For <sup>d</sup> thou hast sent from heauen <sup>d</sup> Psal. 57. 3.  
and deliuered vs ; and hast brought  
them to shame that troad vpon vs. O  
God , thou hast sent thy mercie and  
truth, and taken our soules from the  
mids of them which compassed vs a-  
bout.

4.

Therefore <sup>e</sup> wee wil sacrifice freelie <sup>e</sup> Psal. 54. 6.  
vnto thee, and praise thy most glorious  
Name . For thou hast deliuered vs  
from al trouble, and our eies haue seene  
our desire vpon our enemies.

7.

O Lord, God of our saluation <sup>f</sup>, daie <sup>f</sup> Psal. 88. 1.  
and night doo wee crie before thee ;  
when our eies are troubled through  
griefe and bitternes of our soules, wee  
poure out our teares before thee , and  
in this place we humblie beseech thee,  
couer and put out al our offences <sup>g</sup> <sup>g</sup> Psal. 32. 1.  
that as the Sunne of this daie is now  
downe and hidden : so thou woul-  
dest also hide al our iniquities , and  
drowne al our offences <sup>h</sup> in the bot-  
tom of the sea, that they neuer be seene  
with eies, nor come forth into iudge-  
ment.

2.

<sup>h</sup> Mica. 7. 19

O our God, wee blush, and are asha-  
med to lift vp our eies vnto thee <sup>i</sup>. <sup>i</sup> Luk. 18. 13  
For wee are not woorthie to lift vp our  
eies vnto heauen, because <sup>k</sup> our sinnes <sup>k</sup> Psal. 40. 12

t

f s.

are

are mo than the heares of our head.  
Our offences haue taken such hold on  
vs, that we are vnable to looke vp.

We haue sinned, ô Lord, wec haue  
1Dan. 9, 5. sinned <sup>1</sup> and haue committed iniqui-  
tie, yea, wec haue rebelled, and depar-  
ted from thy precepts, and from thy  
iudgements;

6. We haue not obeied thy seruants  
which spake in thy Name to our kings,  
to our Princes, and to our Fathers, and  
to al the people of the land.

7. O Lord, righteousness belongeth  
vnto thee; but vnto vs open shame and  
confusion.

2Tob. 3, 2. O Lord <sup>m</sup> thou art iust, and al thy  
works, and al thy waies are mercie and  
truth; thou iudgeth truelie and right-  
lie for euer. Remember vs, and looke  
3. vpon vs according to the multitude of  
thy mercies, neither punish vs for our  
finnes, nor remember our offences, nor  
our forefathers, which haue not obeied  
thy commandements.

2Psal. 6, 6. we faint <sup>n</sup> in our mourning, we wil  
cause our bed to swim, and water our  
7. couch with teares. Our eies be troubled  
through the griefe of our wickednes,  
and our faces be withered.

2Psal. 84, 8 O Lord God of hostes, ° heare our  
prayer;

praier, O God our protector behold Psal. 84, 5.  
and looke vpon the face of Christ  
thine onelie begotten Sonne making  
intercession for vs P, and winke at our P I. Tim. 2, 5  
offences.

Hide thy face from our sinnes 9 and 9 Psal. 51, 9  
blot out al our iniquities. Create in vs 10.  
cleane hartes, O God, and renue right  
spirits within vs. Cast vs not awaie 11  
from thy presence, and take not thine  
holie spirit from vs. Restore to vs the 12.  
ioy of thy saluation, and stablish vs  
with thy free Spirit, that wee may doo  
al things according to thy wil, and  
serue thee euermore with a willing  
mind.

O Christ King of glorie, we beseech  
thee blesse Lord, defend vs this night;  
let our rest be in thee, grant vs thy  
grace, that neither much sleepe ouer-  
whelme vs, nor Satan inuade vs; nor  
the flesh betraie vs vnto him, and make  
vs gilty in thy sight.

Let our eies sleepe, but let our harts  
wake, and cause thy right hand to pro-  
tect such as trust in thee.

O Lord, lighten our eies, that wee  
sleepe not in death, that Satan hurt vs  
not, and our enimie saie, I haue pre-  
uailed against them.

Psal. 138

Watch

Watch ouer vs, ô eternal Sauior,  
least the subtil tempter ouertake vs,  
† Jerem. 51 and we sleepe a perpetual sleepe †, and  
vc. 39, & 57 wake no more. For thou art made our  
euerlasting helper.

Keep vs as the apple of thine eie,  
† Psal. 17, 8. † hide vs vnder the shadowe of thy  
wings, O Lord, that neither ouglie vi-  
sions, nor horrible dreames, nor sights  
and monstrous apparitions ⁊ trouble  
⁊ Wisd. 17, 4 vs in the darke.

In thy name, O sweet Iesu wil we go  
⁊ Psal. 132, 3. to bed ⁊, and giue sleepe to our eies,  
and slomber to our eie lids, compasse  
vs about, and raise vs againe to the ioy-  
ful sight of to morrow light; and after  
this miserable life bring vs to the be-  
holding of eternal happines, that in  
thy light ⁊ we may see light, and e-  
uermore praise thee rainging  
world without end,

*Amen.*





# 1. On Tuesdaie, Morning praier.

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Almightie, euerli-  
uing, true, and merci-  
ful God, eternal Fa-  
ther of our Lord Iesu  
Christ, which toge-  
ther<sup>a</sup> with thy Sonne

<sup>a</sup> Ephes. 3, 9

and the holie Ghost hast created the  
frame of this world with al things  
therein conteined, and preseruest the  
same as yet according to thy free plea-  
sure.

Al creatures without ceassing euer-  
more should extol and praise thee, and  
that doo euen the verie fowles of the  
aire<sup>b</sup> which earelie in the morning  
among the thicke branches of trees, &  
from the mids of rockes, giuing out  
their sound, and flieng about in the aire  
with most pleasant tunes doo magnifie  
thee the eternal God, Lord, and Crea-  
tor of al things.

<sup>b</sup> Wis 17, 17

And therefore we men also earelie  
in the morning should praise thee for  
thy benefits, and euermore extol thy  
mercie with diuine commendations.

Psal. 104, 12

Thou hast preserued vs this night  
passed, and from our cradles to this  
present

present houre hast thou kept vs safe.

Thou hast caused vs to come from sleepe and darkenes vnto the light of this daie: and from our beds through thy benignitie we doo arise in safetie.

Hadst not thou, ô Lord, bin present with vs, and watched vs, the insatiable credulitie of Satan had deuoured vs. Hadst not thou kept our houses and vs  
 \* Psal. 127, 1 the keeper of the citie had watched in vaine.

If the Lord had not bin on our side  
 d Psal. 124, 1 d when men rose vp against vs, they  
 3. had then swallowed vs vp quick, when their wrath was kindled against vs:  
 4. then had the waters (of trouble) drowned vs, and the streame (of miseries)  
 5. had gone ouer our soules; yea the swelling and merciles waters had gone  
 6. ouer our soules. Blessed be the Lorde which hath not giuen vs a prey for  
 7. their teeth. Our soules are escaped, euen as a bird out of the snare of the foulders, the snare is broken, and we are  
 8. deliuered. Our helpe is in the Name of the Lord, which hath made both heauen and earth.

Nowe hearken therefore vnto our  
 \* Psal. 3, 2. wordes, O Lord, \* marke our crie, vnderstand the voice of our praier, our  
 King

King and our God. For vnto thee, Lord we wil praie, heare our voice in the morning. Psalm. 5, 3.

Earlie wil we stand before thee, and behold thy fortitude and Maiestie, looking for thine assistance with a wonderful desire.

O God and gouernor, raise vs vp carelie <sup>f</sup>, carelie wee saie lift vp our cares to the hearing of thee our instructor. <sup>f</sup> Esai. 50, 4.

Open thou our eares & that we rebel not against thee, neither yet go backward; but let thy voice sound in our eares: make them obedient vnto thee <sup>h</sup> that wee bee not obstinate like the serpent, neither hardened like the deafe adder <sup>i</sup> which stoppeth his eares: but let them be open <sup>k</sup> to heare thy Lawes and testimonies: andarken alwaies vnto the crie of the peore <sup>l</sup>; that the morning light maie rise vnto vs, and our light breake forth as the day, and our health spring vp suddenlie. <sup>g</sup> Prou. 2, 3.  
<sup>h</sup> Psal. 40, 6.  
<sup>i</sup> Psal. 58, 4.  
<sup>k</sup> Esai. 8, 20.  
<sup>l</sup> Pro. 1, 13.

Againe, <sup>m</sup> shut vp our eares, hedge them in with thornes, and put bars vpon them, that they neither admit nor allowe false doctrines, and that they turne not <sup>n</sup> from the truth to fables, <sup>m</sup> Eccle 18, verse, 24.  
<sup>n</sup> 2. Tim. 4, verse, 4.

bles, and other follics.

• Psa. 94, 9. But thou, ô our God and Creator, which didst plant the eare ° and hearest al things, make the same with a willing and readie mind to obeie thee our maker and Redeemer.

¶ Psa. 99, 16. Heare vs, Lord, for thy louing kindnes is good P, turne vnto vs according to the multitude of thy tender mercies: and ¶ Lam. 3, 56. ¶ stop not thine eare from our sighing and from our crie.

¶ Psa. 86, 1. Incline thine eare r, ô Lord, and heare vs, for we are poore and needie. Haue mercie on vs, ô Lord, because we crie vnto thee al the daie long.

¶ Psa. 143, 8. Let vs heare thy louing kindnes r in the morning, which is better than al riches, yea, than life it selfe; make vs to heare ioy r and gladnesse, that the bones which thou hast broken maie reioice.

We beseech thee, ô eternal God, by the incarnation and natiuitie of thy Sonne Iesu Christ, that through thy worde entering into our eares, and mindes, thou wilt transforme vs into new men, that we maie bee borne of thee, and as new borne babes ¶ desire that milke not of bodie, but of the minde which knoweth no deceit: where-

¶ L Pct. 2, 2.

whereby we maie grow, and taste how  
 sweete thy promise is vnto the god-  
 lie; which embrace the same through  
 faith : and that laieng aside al malici-  
 ousnes, and guile, and al dissimulation  
 and enuie, we maie walke as children,  
 \* but in vnderstanding maie bee per-  
 fect.

1.Pet. 2, 3.

 1.  
 \* 1. Cor, 14,  
 verse, 20.  
 Matth. 18, 3

And being thus regenerated, keepe  
 vs, ô eternal God, both this daie and  
 at al times from euil tidings y, that  
 our eares heare no rumors of warres;  
 nor bee terified by anie greuous  
 chance.

y Psa. 112, 7

Filvs in this houre with thy fauor,  
 that al this daie reioising together, we  
 maie delight in thy praises, through  
 our Lord Iesus Christ, which liueth  
 and raigneth with thee for euermore,  
*Amen.*

## 2. A thankesgiuing vnto *God for our Sanctification.*



GOD the Holie. ghost  
 which proceedest <sup>a</sup> from  
 the Father and the  
 Sonne, and with them  
 art worshipped and glo-  
 rified in the vnitie <sup>b</sup> of the true and  
 eternal

\* Ioh. 15, 26

b 1. Ioh. 5, 7.

eternal Deitie , and art also the substantial amitie betwene the Father and the Sonne.

We worship thee, we praise and glorifie thee , and with our whole hart we thanke thee for al thy benefits : especiallie for calling vs by the voice  
 c 2. Tim. 1, of the Gospel c vnto the Christian  
 veric, 7, &c. congregation ; for illuminating vs with thy gifts ; for sanctifieng vs with a stedfast faith , and for keeping vs hitherto in the same. For by the water of holie baptisme powred into vs, thou doost continuallie worke in vs regeneration d and renewing of the inward man.

Hearken we beseech thee, vnto our supplication , and teach vs miserable men , which by the proper strength of  
 e Phil. 2, 13. our onelie reason e can by no meanes trust in , or approch to Christ our Lord and Sauior, teach vs, o our God, what thy pleasure is , and leade vs  
 f Ioh. 16, 13. f into al truth. For g without thine  
 g 1. Cor. 12, assistance none can saie that Iesus is  
 verse, 3. the Lord.

O blessed light, fil the inward parts of thy faithful ; without thy grace nothing is within man , which is not hurtful.

Wash

Wash that is filthie; water that is drie; heale that is wounded; bow the obstinate; cherish the frozen; and reclaime them which wander.

Giue to thy faithfull trusting in thee, the reward of wel dooing; the entrance into happines and euerlasting comfort.

Thou in thy gifts <sup>h</sup> seuenfold, which <sup>h</sup> Esai. 11, 2. art the Spirit of the Lord, the spirit of wisdom and vnderstanding, the spirit of counsel and strength, the spirit of knowledge, and of the feare of the Lord: inspire into vs through the preaching of the Gospel, thine heauenlie wisdom about thine essence and diuine pleasure, which is hid from the world.

Grant that we may know the father and the Sonne by thee, and maie alwaies beleue that thou art the spirit of them both: and so worship one God in trinitie, and the trinitie in vnitie: whose wil is, that not one should perish <sup>i</sup> but be conuerted and liue, and <sup>k</sup> that as manie as beleue in the Son should haue euerlasting life. For <sup>l</sup> the Father sent the Sonne, not to condemne the world: but that the world through him might be saued.

<sup>i</sup> Eze. 33, 11

Ezech. 3, 21

<sup>k</sup> Ioh. 6, 40.

<sup>l</sup> Ioh. 3, 17.

Iohn. 9, 36.

Iohn. 12, 47

O Lightener of the minde, powre  
vpon

vpon vs thy new light, and purge the horrible darkenes of our minds, so that we may see & know our chiefe Father, whom <sup>m</sup> pure eies onelie doo behold. <sup>m</sup> Mat. 5, 8. O thou heauenlie comforter <sup>n</sup> giue <sup>n</sup> Psal. 24, 4. vnto vs a testimonie; and grant vnto <sup>n</sup> Iohn. 15, verse, 29. our minds a token of the certaintie of Iohn. 14, 26. our beleefe, so that we doubt not, neither wauer about thy diuine goodnes toward vs.

Make our harts quiet and secure, that with a ful trust and confidence <sup>o</sup> wee may approch to the throne of <sup>o</sup> Galat. 4, 5. thine heauenlie grace, receiuing <sup>p</sup> by adoption the right of children; and inflamed with spiritual ioy in al boldnes and libertie <sup>q</sup> may crie, Abba Father. <sup>q</sup> Rom. 8, 15.

Thou which art the earnest <sup>r</sup> of our <sup>r</sup> Ephes. 1. inheritance to the redemption of the <sup>ve. 13, & 14.</sup> 2. Cor. 5, 5. promise, and art effectual by thy word and Sacraments; signe our hartes <sup>f</sup> 2. Cor. 1, 22. with the seale <sup>f</sup> of thy promise, whereby we may haue the same, and re- <sup>Ephes. 4, 3.</sup> taine it surelie in our hartes, through thy deede.

Thou most faithfull Aduocate <sup>r</sup> <sup>r</sup> Iohn. 16, 7. strengthen vs against al the assaults and tentations of Satan: so that wee may neuer doubt of thy diuine prouidence



dence and predestination, whereby we are chosen and called in Christ vnto euerlasting life, and neuer, being stroken with a seruile feare, and oppressed with dreadful doubtings, may in a rage flie and forsake our God.

O surpassing comforter, leaue vs not destitute of thine aide, and patronage, but vouchsafe euermore to bee present with vs in our crosses and troubles; least otherwise we faint. But rather make vs to reioice in tribulations, knowing  
 "that a crowne of life is laid vp for such as loue him.

<sup>a</sup> Iam. 1, 12.  
12

O thou teacher of men instruct vs how; and what wee ought to praie for  
 \*according to thy wil, that wee may be heard y and make thou intercession for vs, with sighes that can not be expressed.

<sup>x</sup> Rom. 8, 26  
<sup>y</sup> 1. Ioh. 5, 14

O thou clenser of the hart, giue vnto vs the simplicitie of mind without gal and bitterness, which descendedst <sup>z</sup> in Iordan vpon our Lorde and Sauior Christ in the likenesse of a dooue <sup>a</sup> that wee may be voide of <sup>b</sup> bitter enuie, and contention in our harts; and haue no roote among vs, that bringeth forth gal and wormewood.

<sup>z</sup> Matt. 3, 16  
Mark. 1, 10.  
<sup>a</sup> Luk. 3, 22  
<sup>b</sup> Iam. 3, 14.

<sup>c</sup> Deut. 29.  
verse, 18  
Actes. 8, 23.

O thou substantial flame proceeding from the breast of the Father and his eternal Sonne, lighten our hartes with the fire of chaste and burning loue: thou which appearedst at the feast of Pentecost vnto the Apostles in clouen  
 4 A&S. 2,3. toongs <sup>d</sup> like fire; see vnto our coldnes, and comfort vs with thy quickening heate & breathings that wee may  
 \* Iohn. 2. receiue thy chrisme \* and annointment.  
 verse, 20.

27 O thou guest of the soule, make thee a mansion place within the secret parts of our hartes; that we may be an  
 1. Co. 3,16 house for thy diuinitie <sup>f</sup> which may  
 2. Co. 6,15. dwel perpetuallie in our members, and neuer depart from vs, through our Lord and Sauior Christ, *Amen.*

### 3. A praier for a stedfast Hope.

\* 2. Co. 1,3  
 Ephes. 1,3.

<sup>b</sup> 1. Pet. 1,3



Blessed bee God <sup>a</sup> euen the Father of our Lord Iesus Christ, which according to his abundant mercie <sup>b</sup> hath begotten vs againe vnto a liuelie hope by the resurrection of his Sonne from the dead to an inheritance immortal,

3. *for a stedfast Hope.*

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ral, and vndefiled, and that vadeth not awaie, reserved in heauen for such as beleeeue on him, through the confession of the truth, which is according to godlines <sup>c</sup> vnder the hope of eternal life, which God, <sup>d</sup> that cannot lie, hath promised, before the worlde began. <sup>c Titus. 1, 1.</sup> <sup>d Nom. 23, verse. 29.</sup>

For <sup>e</sup> wee are saued by hope. But hope that is scene is no hope. For how can a man hope for that which he seeth? But if we hope for that we see not, we doo with patience abide for it. <sup>e Rom. 8, 24</sup>

For such is the wil of almightie God, that we shal not haue saluation as long as wee are here in this world, but onelie in hope, nourishing the same as it were clasped in our armes: but then wee shal perceiue the same in deede, when wee depart from hence one daie.

For hope is the vnseparable companion of Faith. For how can that be hoped for, which is not beleeeued? And this hope depending vpon the promise of God is so certaine, as if the thing it selfe were present. For God which hath promised to vs saluation, is truth <sup>f</sup>, and can neither deceiue, nor bee deceiued. <sup>f Iohn. 14 ve. 6, 16, 25</sup>

Where.

8 Rom. 15,  
verse. 13.

8 Rom. 4, 18

Wherefore we beseech thee, o eternal Father, autor of hope and comfort, fill vs with all ioy and peace in beleeuing; that we maie abound in hope, through the power of the Holie ghost, and aboue hope <sup>h</sup> in hope beleeuing maie neuer doubt of thy promises, but in a sure confidence of hart applie to our selues the remission of sinnes, and verelie beleue that wee please thee through Christ, looking in a certaine and strong hope, through sufferance for the saluation of our soules in the life to come.

8 Titus. 2, 13

And albeit the helps of our happines appeare not in this world, yet let vs retaine a stedfast hope among all the terrors and feares of conscience; and neuer suffer the same to be taken from vs by anie snares of Satan; but expecting <sup>i</sup> that blessed appearing of the glorie of the mightie God, and of our Sauior Christ, which hath giuen himselfe for vs, alwaies fasten the same vpon the good things absent and to come.

O thou onelie begotten Sonne of God which hast loued vs <sup>k</sup>, and giuen vs euerlasting comfort and hope  
<sup>k</sup> 2. Thes. 2, verse, 16. through grace, comfort our harts, and  
 17. establish

establiſh vs in euerie worde and good worke ; that we ſticke not vncertaine, neither bee roſſed betweene hope and feare, but maie hold faſt <sup>l</sup>the confidence and the reioicing of hope vnto the end ; and that euerie of vs <sup>m</sup> ſhew the ſame diligence to the full aſſurance of hope vnto the end, that we be not ſlothful, but followers of them, which through faith & patience inherite the promiſes, vntil approching <sup>n</sup>neere vnto thee our eternal God, wee poſſeſſe that verie happines indeede, which wee now enioy by faith, and looke for in a certaine and ſtedfaſt hope.

<sup>l</sup>Hebr. 3, 6.<sup>m</sup>Heb. 6, 11

12.

<sup>n</sup>Heb. 7, 19.

Aſſiſt vs likewiſe, ô Almighty God, that in al the waues of tentations and troubles of this world, we maie patientlie depend vpon thee, looking for corporall deliuerance according to thy wil °, and though the ſame come not as we wiſh, but bee kept from vs for a ſeaſon : yet let vs neuer doubt of thine aide and deliuerance, but hope <sup>p</sup>that comming it wil come, and wil not ſtaie.

<sup>o</sup>Matth. 16, verſe, 39.

42.

<sup>p</sup>Mark. 14, 36<sup>p</sup>Hab. 2, 3.

For thou art faithfull and wilt not defraud our deſire ; neither ſuffer vs to be fruſtrate ; thou art not wont to feede men with a vaine and deceitful

G.I.

hope,

hope, but sometime by a little lingring thou wilt haue our faith and hope to be exercised through long suffering of our warfare.

Augustine.

For when our tribulation is in this world, our hope is touching the world to come. And certainlie we should perish, did not the hope of another world comfort vs in the troubles of this present life. And therefore our ioy is not yet perfect, but in hope, which deceiueth no man.

¶ Sirac. 3, 11

Looke backe, o ye sonnes of men, and marke wel: was there euer anie confounded, that put his trust in the Lord? Or who hath continued in his feare and was forsaken? or whom did euer God despise, that called vpon him?

¶ Psal. 22, 4.

Our Fathers trusted in thee, o Lord, they trusted in thee, and thou hast deliuered them: they called vpon thee, and were saued; they hoped in thee, and were not confounded. Therefore wil wee also trust in thee, o Lord, so shall we be safe from al our enemies.

¶ Psal. 40, 4.

Blessed is the man which maketh the Lord his trust, and regardeth not the proude, and such as turne aside vnto

vnto vanities.

Why are ye sad, O our soules, & vn-  
quiet within vs ? Trust in God; for <sup>1</sup> Psal. 34, 5.  
we wil yet giue thanks: he is our pre-  
sent helpe and our God. 11

We hope we shal see the good things  
of the Lord in the land of the liuing.  
Looke therefore for the Lord, deale  
mansfullie, comfort your hartes, and  
suffer the Lord: for <sup>1</sup> hee is good vnto <sup>2</sup> Lam 3, 25  
them which trust in him.

Grant also grace, O most merciful  
God, that euerie one hauing <sup>1</sup> this <sup>2</sup> 1. 1. oh. 3, 3.  
same hope maie purge himselte, cuen  
asthou art pure, through our Lord Ie-  
su Christ, *Amen.*

#### 4. A praier for the attai- *ning of Christian* humilitie.



Almightie God, & most  
merciful Father, King of  
heauen and earth, which  
hast greatlie commen-  
ded vnto vs the vertue of  
true humilitie, without which none  
can please thee.

For thou God <sup>1</sup> dwellest on hig, <sup>2</sup> Psal. 113, 5  
and abasest thy selfe to behold things 6.

Pfal. 113, 7. in heaven and in earth : thou raisest  
the needie out of the dust, and listest  
vp the poore out of the dung; thou  
<sup>b</sup> Luk. 1, 51. scatterest the proud <sup>b</sup> in the imagina-  
1. Pet. 5, 5. tions of their owne harts; thou puttest  
Iames. 4, 6. downe the mightie from their seate, &  
exaltest them of low degree.

Vnto thee, o Lord, doo we make our  
complaint with our whole harts, bee-  
seeching thee to instil into our mindes  
the affection of true lowlines, that in  
the consideration both of thy righte-  
ousnes and Maiestie, and of our weake-  
nesse and imbecilitie, wee may feare  
thee alwaies in our calling, and walke  
humblie, not aspiring vnto higher  
things.

O Christ, Sonne of the most Hie,  
which wert from euerlasting in the  
forme <sup>c</sup> of God, and thoughtedst it no  
<sup>c</sup> Phil. 2, 6. robberie to be equal with God thy fa-  
7. ther, but madest thy selfe of no reputa-  
tion, and tookest vpon thee the shape  
<sup>d</sup> Matt. 20. of a seruant, <sup>d</sup> and wast made like vnto  
verse, 28. men, and found in shape as a man, thou  
<sup>e</sup> Phil. 2, 8. didst humble thy selfe, and becamest  
obedient vnto death, euen the death of  
the crosse.

For euen of meere humilitie thou  
<sup>f</sup> Hebr. 1, 9. didst <sup>f</sup> debase thy selfe ynder al An-  
gels



gels and men, when thou flangedst thy selfe downe from the hiest top of glorie to vtter shame, put on our flesh, thy Maiestie being hid and dissembled for a time. And so becamest thou obedient vnto thy Father, not onelie in obeieng him with greater reuerence than anie other creature else did: but also in offering vp thy selfe a sacrifice for sinnes, thereby to redeeme vs being bondslaues through pride vnto sinne and death, and to exalt vs to an hope of eternal life; and withal by thine example to teach vs, and to propose an example of true lowlines, and humilitie, saieing <sup>g</sup>, Learne of me, <sup>g</sup> Matth. 11. for I am meeke, and lowlie in verse, 29. hart.

Wee beseech thee through thine humilitie and passion, giue vnto vs a contrite spirit, a <sup>h</sup> contrite and an humbled hart, which thou despisest not, o Lord. <sup>h</sup> Psa. 51, 17.

For thou art neere vnto al them <sup>i</sup> which are of a troubled hart, and wilt saue such as are humble in spirit. Thou regardest their prayers, and giuest to them thy grace, and thy secrets <sup>k</sup> are <sup>i</sup> Psa. 34, 18 reuealed vnto the lowlie. <sup>k</sup> Sirach. 3. verse, 20

Grant therefore that wee following  
g. 3. thy

thy footsteps may humble our selues  
from the hart without hypocrisie.

Turne our hartes that they bee not  
wickedlie humbled, <sup>1</sup> after the maner  
of hypocrites, which bow themselues,  
and are sad, casting downe their faces  
towards the earth, whose inward  
partes, notwithstanding are ful of de-  
ceit.

O God Holie-ghost, which art the  
ruler of our mindes, and the giuer of  
good gifts; which not onelie commen-  
dest vnto vs benignitie <sup>m</sup>, lowlines,  
modestie, and patience, but also com-  
mādest vs to haue those noble virtues,  
that being clothed therewithal, wee  
may indeuor to facion our selues after  
thee, thinking modestlie and soberlie  
of our selues.

Gouerne thou our mindes, that wee  
may bee subiect one to another, not  
onelie honoring, but also preuenting  
one another in dooing the same; and  
alwaies applieng our selues to humili-  
tie, may seeke thy glorie, and the  
profit of our neighbor.

Let neither pride<sup>o</sup> nor luxuriousnes  
haue dominion either in our sense  
or speech; neither let vs lift vp  
our peacocks feathers, nor extol our  
cielids

1 Sirach. 19.  
verse, 25

Col. 3, 12.

Rom. 12,  
ve, 10, & 16.  
Philip. 2, 3.

Iob. 4.  
vers. 13, &c.

cielids through arrogancie ; neither glorie in proud and vaine opinions P : P Phili.2,3.  
 but by humblenes of mind, submitting q Rom. 12.  
 our selues one to another q, maie verse, 10.  
 thinke others better than our selues,  
 and consider what our condition is.  
 For man taken from the earth must re-  
 turne vnto the same, and be the heire  
 of wormes and serpents.

r Sirach,10,  
 verse, 12.

Especiallye our request is, that wee be not puffed vp in spiritual gifts : remooue arrogancie and pride from vs, that our harts bee not lifted vp, nor yet our eies exalted ; neither let vs wade in greater & higher things than becommeth vs ; cause vs to frame and tame our mindes like a childe newlie weaned which is lowlie with his mother. Let our minds bee weaned like a childe knowing not what pride meaneth.

r Psal.131, 1

r Mat.18, 5.

Keepe the proud diuel vnder, that hee prouoke vs not to sinne, nor to swel vp through a vaine persuation of fleshlie righteousnes, neither wickedlie to boast of thy gifts, abusing them to our owne glorie, and contempt of others.

Suffer vs not to seeme wise in our owne eies. Amend this vice in

r Esai.5,21

grafted in vs by nature, that no man loue or like himselfe too wel; and in respect of himselfe contemne others, hauing not the like, or not so excellent gifts as he hath.

Suffer not good wits, and teachers armed with publike auctoritie to bee pricked and tickled with the spurs of pride and curiositie, to the moouing of idle questions, and disputations, either through ambition or hatred. For that is not the wisdom descending from aboue: but earthlie, \* sensual, and diuelish. For where emulation and strife is, there is sedition and al maner of euil workes.

\* Iam. 3, 15.  
16

y Prou. 18,  
verse, 12.

Pro. 29, 23.

Prou. 22, 4.

Iames. 4, 6.

Iob. 5, 11.

Grant therefore that al of vs being humble maie bee exalted to eternal life y, Amen.

## 5. A praier for wedded folkes.



Most holie GOD, and merciful Father, which of thy singular prouidence, and woonderful wisdom diddest ordeine matrimonie in Paradise <sup>a</sup>, and that in the time of innocencie, for  
the

<sup>a</sup> Gen. 2, 24

the multiplieng and conseruation of  
manking: thereby to gather vnto thy  
selfe continuallie out of godlie fami-  
lies, an holie Catholike Church which  
maie rightlie acknowledge, serue, and  
celebrate thine holie name for euer-  
more, and deliuer the true vnderstan-  
ding of thee vnto posterities by one  
generation to another.

This thine institution did thy sonne,  
God coequal with thee and coeternal,  
confirm and adorne in Cana of Ga-  
lile by turning water <sup>b</sup> into good wine.  
A notable honoring of mariage doubt-  
les for Christ not onelie to be present  
himselſe at the nuptial feaſt, but alſo  
to ſet out the ſame with the firſt mira-  
cle that hee wrought after his natiui-  
tie.

<sup>b</sup> Iohn. 2, 8.

Likewiſe thy holie Spirit dooth wit-  
nes by the worde deliuered vnto vs,  
and ſaith, that <sup>c</sup> marriage is honora-  
ble among al. And the ſame thy Spi-  
rit reioiceth in three things <sup>d</sup> which  
are commended both before GOD  
and man, in the concord of brethren,  
in the loue of neighbors, and in a  
man and wiſe that agree wel toge-  
ther. For ſuch as be at variance can  
neither cal vpon thee as they ſhould,

<sup>c</sup> Heb. 13, 4.

<sup>d</sup> Sirac. 25,  
verſe, 1.

nor please thee as they ought.

O Eternal God, it is sufficientlie apparant, with what a rage and insaciabie hatred, Satan, the most deadlie enemie to al thy workes, dooth labor and set himselfe to the breaking off, and ouerthrowe of this thy sacred ordinance.

Wherefore, we beseech thee, impart thy fauor vnto al married folkes, that they maie acknowledge thee to be the autor and institutor of this knitting together in wedlocke; and know and beleue stedfastlie that they are in a good estate, wherein they maie please thee through Christ thy Sonne.

For hauing this comfort they will more willinglie and cheerefullie discharge the duties of their calling in true confidence, and calling vpon thy Name. But such as doubt of their kind of life, hauing their consciences wounded, and troubled minds, can neither call vpon thee trulie, nor cheerefullie go about and finish their affaires.

Grant therefore vnto al and euerie married bodie, that in true faith and confession they maie reteine the indissoluble chaine of wedded state, & the strong bonds of godlie fellowship:  
that

that they may loue one another, and  
 in the sweate of their browes <sup>e</sup> eate <sup>e</sup> Gen. 3, 19.  
 their bread; and bring vp their chil-  
 dren <sup>f</sup> in al godlines, through instruc- <sup>f</sup> Ephes. 6, 4.  
 tion, and information of the Lord, and  
 neuer feare the crosse which accom-  
 panieth this kind of life.

Worke so, that Satan by no meanes  
 weaken and ouerthrow this thine or-  
 dinance; nor that married folkes, wea-  
 ried with the trobles of wedded life,  
 raise mortal hatred amongst them-  
 selues, and so detest and abhor this  
 thine holie institution, and seeke vn-  
 lawful diuorcements. For by this en-  
 gine of incredulitie, and snare of mis-  
 trust beeing comprehended, they wil  
 easilie rush headlong into enormous  
 offences, by casting off the yoke of the  
 Lord, and be carried through dissenti-  
 on into horrible confusions of concu-  
 piscence, to adulterie, whoredome, wic-  
 ked forsakings, so long, til polluted  
 with filthie spots, and defiled with  
 most horrible staines, they bring them  
 selues headlong into euerlasting tor-  
 ments.

Grant therefore, O most merciful  
 God, that al at debate may come to a-  
 mitie, and be reconciled in thy Name,  
 and

and being mindful of the knot of marriage, & mutual bond betweene them, may dwel and liue peaceably together in true faith, and feare of thy name.

¶ 1. Cor. 7, 3

That husbands <sup>e</sup>, abusing their authoritie, doo not exercise tyrannie ouer their wiues, but rather loue them, and dwel with them according to knowledge <sup>h</sup>, giuing honor vnto them as vnto the weaker vessels, euen as to them which are also heires of grace and life.

¶ 1. Pet. 3, 7

Likewise that matrones contemne not their husbands, denieng subiection <sup>i</sup>, but rather studie by chaste obedience, and holie conuersation and lowlines to ouercome them.

¶ Gen. 3, 16.

Let neither hate other extremelie, and so violate the state of marriage, and bring themselues out of thy fauour, through their discord and contention, whereby their praiers be interrupted. For where neither part doo their duc-tie, there must needs ensue first po-uertie, subiltie, lieng, and al impietie: afterward a wounded conscience; and last of al vtter despaire.

O most chaste God, which didst therefore institute the order of matrimonie, that by the same both the  
weake



weake nature of mankind, might liue  
 purelie in lawful wedlock, and an holy  
 Church bee gathered vnto thy selfe:  
 giue thy blessing to al which are mari-  
 ed, that they may haue godlie chil-  
 dren, and their wiues <sup>k</sup> proue like the <sup>k</sup> *Pla. 128, 3.*  
 fruteful vine, and their children ap-  
 peare like the oliue branches rounde  
 about their table, and may see their  
 childers children, the peace and safe-  
 tie of the church, the which, Christ thy  
 sonne repaire of mankind by taking  
 our flesh vpon him, hath copled to him  
 selfe, which liueth and raigneth with  
 thee in the vnitie of the holie Spirit a  
 God for euermore, *Amen.*

## 6. A praier for yoong folkes.



Most merciful God, and  
 eternal Father, which  
 out of the mouth of  
 babes <sup>a</sup> and sucklings <sup>a</sup> *Psal. 8, 2.*  
 hast ordained strength  
 of thy praise; and wilt also <sup>b</sup> that yong  
 men & maidens, old men and children <sup>b</sup> *Pf. 148, 12*  
 should praise thee the eternal God, in  
 true confessing, inuocating, and ce-  
 lebrating thy diuine Maiestie, tho-  
 rough-

roughout al generations for euer-  
more.

Thou hast enioined vnto children  
<sup>c</sup>Ex. 20, 12. that they shew <sup>c</sup> due honor, subiecti-  
 Deut. 5, 16. on, and reuerence to their parents, &  
 Sirach. 3, 9. obeie them willinglie in al good and  
 Matt. 15, 4. lawful things.

Wee beseech thee on the behalfe of  
 Mark. 7, 10. al infants, children, and yonger sort,  
 Ephes. 6, 2. as wel maidens, as of the male kind, im-  
 Colos. 3, 20. plant in them a true feare of thy name,  
 that from their youth they may con-  
<sup>d</sup>1. Ioh. 17, 3 fesse thee <sup>d</sup> to be the onelie true God,  
 and Iesus whom thou hast sent to bee  
 Christ; and encrease dailie in this  
 wholesome knowledge, profiting as in  
<sup>e</sup>Luk. 2, 52. yeeres <sup>e</sup> so in fauor both before thee  
 1. Sam. 1, 26. and men.

Let them not cast off the yoke of o-  
 bedience and subiection, neither yet a-  
 buse the gentlenes of their parents &  
 elders vnto libertie of sinning, nor by  
 their hardnes and austeritie conceiue  
 an hatred against them, and refuse  
 their correction: but make them pati-  
 entlie to take the warnings and disci-  
 pline of their parents in good part, to  
 the glorie of thy Name, and saluation  
 of their owne soules.

O Christ, louer of mankind, which  
 comman-

4.

*for youth.*

III

commandedst children to be brought vnto thee, and receiuing them into thine armes, in token of a singular and deere good wil, laieng thine hands vpon them didst blesse them.

Matth. 19.  
verse, 14.  
Marke. 10,  
ve. 14, & 16.  
Luke, 18, 16.

We beseech thee, which for our sakes wast borne an infant, and didst shed thy most innocent blood vpon the altar of the crosse, aswel for infants as for elder folkes; blesse thou al infants, and children; impart thy grace vpon them, that they maie feare thee, and haue their parents in great reuerence, according to thy wil, which is a most certaine rule of al iustice and vprightnes.

Keepe them therefore that they be not infected with false doctrine, and superstitious seruice; neither yet seduced from true religion through wicked and vngodlie behauior.

Preserue them from wicked companie, and filthie fellowship, which as contagion and leuen so ouercommeth and perfereth the whole lumpe; keepe them from riotousnes and dronkennes; from wandring concupiscence; from idlenes which ministreth matter and nourishment vnto al vices.

2 Cor. 5, 6  
Galath. 5, 9.

Remoue awaie al shameful examples,

amples, and take awaie al offenses  
<sup>h</sup> Mat 18,6. <sup>b</sup> that the yonger sort beholding the  
 Mark 9,42. multitude of sinners, follow not the  
 Luke. 17,1 steps of the wicked, and without feare  
 2. enter into their most abhominable  
 waies.

Giue vnto al yong scholars a good  
 wit to conceiue, a good capacitie to vn-  
 derstand, and a good memorie to  
 beare awaie good lessons, & to learne  
 from their infancie those things, which  
 maie instruct them to saluation <sup>i</sup> by  
 faith which is in Christ Iesus.

<sup>k</sup> 2. Tim. 3. For euerie scripture <sup>k</sup> giuen by the  
 verse. 16. inspiration of GOD, is profitable to  
 teach, to reprocue, to correct, and to  
 17. instruct in rightcousnes, that the man  
 of God maie be absolute being instru-  
 cted to al good workes. The entrance  
 i Psal. 119, into thy words <sup>i</sup> giueth light to the  
 verse, 130. blind, and vnderstanding to the sim-  
 ple.

Grant therefore that from their  
 youth <sup>m</sup> they maie exercise themselues  
 in thy commandements. For the first  
 institution dooeth much good, yea, <sup>n</sup> the  
 whole race of their life afterwatd de-  
 pendeth vpon the same.

O GOD the Holie-ghost, which  
 workest by thy word and sacraments,  
 and

and thereby gatherest vnto thy selfe a church, not onelie from the elder sort, but also from the yoonger; we beseech thee mainteine schooles and scholers, which are the seed of thy Church, and direct their studies vnto the honor of thy glorious Name.

Turne the harts of youth to the loue of true doctrine and virtue: whereby they maie come to good behauour in manners, and to sound learning of mind.

Maintaine the schooles wherein the toongs and sciences are taught, which thou hast reuealed vnto mankind as necessarie helps to teach withal; that so the pure sound of thine heauenlic doctrine maie be heard and retained in the true and right Congregation.

And forasmuch as the verie cogitations ° of mans hart are euil euen from his youth; & our nature through the fal of our first parents euen from our yoong yeares is corrupted, & prone to al wickednes, that easilie it cannot be brought vnder the subiection of an other. For p<sup>r</sup>ecolishnes is bound in the hart of a child.

° Gen. 6, 5.

Gen. 8, 21.

Matt. 15, 19.

P<sup>r</sup>o. 22, 15

Giue them wisedom and learning,  
that

that they delight not in wicked affecti-  
ons, and so growe in malice and  
stubbornes, waxing wild and resisting  
godlic and honest admonitions, and  
that, being become vnbrideled, fa-  
nage, vntractable, and past learning,  
they prooue not obstinate in wicked-  
nes and disobedience; but make them  
through thine instinct to learne and  
imbrace thy commandements, and  
to bind thy lawe <sup>a</sup> continuallie about  
their hartes, and tie it about their  
necks, that thy grace and gift maie en-  
crease by grace, vntil, growing to  
mans estate, they become profitable  
instruments of thy Church, and tea-  
chers of righteousness, and abide con-  
ioined with thee, which liuest and  
raignest a God worlds without ende,  
*Amen.*

## 7. A praier against the dominion of Satan.



<sup>a</sup> Reu. 12, 12  
Iohn. 14, 30  
<sup>b</sup> Luk. 11, 21  
Reu. 16, 14

Lord IESV Christ,  
Sonne of the Almighty  
God: great is the rage  
<sup>a</sup> and tyrannie of the  
Diuil, which being  
strong and armed <sup>b</sup> keepeth his court

7. *against the dominion of Satan.*

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to possesse the same in peace, and to augment his kingdome of darknesse, wherein reigneth horrible idolatrie, hatred of thy truth, and diuers abominable worshippings, with al kind of shameful transgressions, and most outrageous wickednes.

Lamentable also is the wretched blindnesse, and obstinate malice of those men, which suffer themselues to bee ruled by Satan, and follow the beast <sup>c</sup> vnto al kind of impietic. In whome the God of this worlde <sup>d</sup> hath blinded the mindes of infidels, that the light of thy glorious Gospel, which is the image of GOD, should not shine in them. But are held captiue <sup>e</sup> at the diuels pleasure, whose harts he doth possesse, and is mightie in the children of darkenesse, so that subduing the natural powers, hee carrieth them into horrible wickenesse; which indeede, after such a beastlie rage, and so furiously would not rush into al filthie and vile wickednes, were they not driuen therevnto through the force of Satan, which carrieth them hither and thither as hee list, like bondslaues, vntil at length they fall vnto blaspheming of thy most holie

<sup>c</sup> Reu. 13. 3.  
<sup>d</sup> 2. Cor. 4. 4

<sup>e</sup> 2. Tim. 2.  
verse. 26.  
Roman. 8  
vers. 24, &c.

lie Name : so that conuicted of their owne conscience they impugne , and mortallie pursue thy word of purpose, committing thereby the sinne against the Holie-ghost.

For when wittinglie and of purpose they denie the manifest and knowen truth of God through obstinate malice and voluntarie stubbornes , and persist impenitent, they become blasphemers of God . Because wittinglie and maliciouslie, euen against their conscience, they cal ' good euil ' ; and euil they affirme to be good , putting light for darkenes, and darkenes for light.

There is none hope of the forgiuenes of this sinne . Such blasphemie is not forgiuen 8 neither in this world nor in the world to come. Because they conuert the onelie remedie of saluation into deadlie poison , and with an affected ignorance they continue in manifest impietic against their conscience.

And therefore they cannot laie the fault of their wickednes vpon others: because not against , but with their willes they prostitute themselves before the diuel , and obeie the Prince of

8 Mat 12,31  
Mark. 3,29.  
Luk. 12, 10.  
1. Ioh. 5,16.



7. *against the dominion of Satan.*

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of darkenes with al readines of mind;  
and studie without repentance to  
draw others vnto euerlasting perdir-  
on by the example of their wicked  
life.

O Christ, King of glorie, which art  
stronger <sup>h</sup> than the Diuel, and hast <sup>h</sup> Luk. 11, 23  
spoiled him of al his armor wherein  
he trusted. Thou hast brused in peeces  
that monstrous Leuiathan <sup>i</sup> of an huge <sup>i</sup> Job. 40, 20  
and woonderful bignes; and brought  
vnder feete the mightie and strong  
Goliah <sup>k</sup> which obraided thine <sup>k</sup> 1. Sam. 17.  
host. <sup>verse,</sup> 4.  
10.

We beseech thee, shewe forth thy  
power, and bring the diuel vnder our  
feete <sup>l</sup>, destroie his kingdome that we <sup>l</sup> Rom. 16.  
run not into the sinne of blasphemie, <sup>verse,</sup> 20  
neither go about to extinguish in our  
selues the light of the Holie-ghost, nor  
kick against the same.

O thou mightie Gigant, which  
hast cast headlong into hel the verie  
Angels which sinned <sup>m</sup>, bounde with <sup>m</sup> 2, Pet. 2, 4  
the chaines of darkenes, so to take  
from them al power, that they rule  
not ouer the faithful, and holie ones:  
take vs out of the flood of heresies, &  
prophane opinions: and suffer vs not  
to be drowned in the lake <sup>n</sup> burning <sup>n</sup> Reue. 21, 8  
with

with fire and brimstone.

O Christ the leader vnto life, which  
dieng diddest destroie our death, and  
by rising againe repaire our life: take  
vs vnto thee, that being ingrafted, and  
vnited to thy bodie, wee may be neuer  
• Ephes. 4. separated from thee our head °.

verse, 15. And quicken vs beeing once dead

¶ Ephes. 2. ¶ through sinne, wherein we walked  
ver. 11, &c. according to the custome of this world

after him which is prince of the aire;  
and worketh in these daies within the  
children of vnbeleefe, among whom  
we our selues also walked sometime in  
the concupiscence of our flesh, dooing  
those things which delighted our sen-  
ses and fantasies. For by nature wee  
were the sonnes of wrath, euen as o-  
thers.

¶ Rom. 2, 4. But now thou, O God, which art  
rich in mercie ¶ for thy great kind-  
nes sake wherewith thou louest vs: go-  
uerne vs by thine holie Spirit, that  
we neuer forsake the faith which thou  
hast giuen vs, but perseuering in the  
race begunne, may attaine through  
thy grace vnto the saluation of our  
soules.

Take awaie from vs that which is  
deformed by our corrupt nature, and  
continue

continne that which thy grace hath wrought within vs, that sinne ⁊ reigne ⁊ Rom. 6.12. not in our mortal bodies, neither wee obeie it in the vnlawful lusts thereof.

Assist vs with thine aide, that being deliuered from sinne, we maie bee the seruants of righteousness, and obeie ⁊ that doctrine from the hart wherevnto we are brought, giuing our members, seruants of righteousness vnto sanctification: so shal wee serue thee our true God, here in the kingdome of grace, hereafter in the kingdome of glorie, which liuest with God the Father and the Holie-ghost for euermore, Amen.

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## 8. Euening praier

on Tuesdaie.



Blessed God, and Father of our Lord Iesu Christ, of thine abundant, and great mercie hast thou preserved vs miserable men

this daie from the crueltie and tyrannie of Satan, and from sundrie perils and calamities.

Thou

Thou hast shewed vs great troubles  
<sup>a</sup>Pf 71, 20. <sup>a</sup>in our life : notwithstanding thou returnedst and didst reuiue vs , and to-  
 kedst vs out from the depth of the  
<sup>21.</sup> earth. Thou hast increased our honor,  
 and returning didst comfort vs:

<sup>b</sup>Pfal. 54, 3. Strangers rose vp against vs <sup>b</sup> and  
 tyrants sought our soules, they put not  
 thee before their eies: but thou, Lord,  
 didst helpe vs; and thou art the vphol-  
<sup>5.</sup> der of our soule. Thou wilt reward euil  
 vnto our enemies, and in thy wrath wilt  
 thou destroye them.

<sup>c</sup>Pfal. 63, 9. Therefore <sup>c</sup> wee wil remember thee  
 on our beds, and thinke vpon thee in  
 the night watches. At midnight we wil  
<sup>d</sup>Pf. 119, 62. rise to giue thanks vnto thee <sup>d</sup> because  
 of thy righteous iudgement ; we wil be  
<sup>63.</sup> companions of al them that feare thee  
 and keepe thy precepts , and medi-  
 tate euermore of thy marueilous  
 workes.

We wil praise thee for thy faithfulness  
<sup>e</sup>Psa. 71, 22. <sup>e</sup>; ô God, they are confounded  
 and put vnto shame that seeke our  
<sup>24</sup> hurt.

<sup>f</sup>Psa. 130, 1. Out of the deepe places <sup>f</sup> haue wee  
 cried vnto thee , ô Lord ; Lord heare  
<sup>2.</sup> our voice , let thine eares attend to  
 the voice of our praiers, and forgieue  
 al

al our finnes which hitherto wee haue committed.

Wee haue sinned : before thee,  $\delta$  Lord, we haue not harkened vnto thy voice ; We shewed our selues rebels against thee in not beleeuing thee, and haue not obeyed thy words ; wee haue not beleued thee our Lord God ; and being scattered we depart awaie, because we would not heare thy voice. Therefore hast thou turned awaie thine eares from our praier, and hast suffred vs to waxe faint in our wickednes.

$\S$  Baruch. 2,  
verse, 5, &c.

But now, Lord, thou art our Father, but we are claie : thou art our maker, and wee al are the workes of thine hands.

Therefore be not angrie,  $\delta$  Lord, ouermuch, neither haue thou our wickednes in remembrance for euer, but listen vnto thine onelie begotten Sonne which maketh intercession for vs ; and is the propitiation for our finnes, and not for ours onelie <sup>h</sup> but also for the finnes of the whole world. For his sake which is our welbeloued Aduocate heare vs, and haue mercie on vs.

<sup>h</sup> 1. Ioh. 2, 2.

We acknowledge our finnes vnto  
H. I. thee

<sup>i</sup>Psal. 32, 3. thee <sup>i</sup>, and wil not hide our iniquities. We thought, we wil confesse against our selues our vnrighteousnes, and thou forgauest the punishment of our sinne.

Incline thine eare vnto vs, make hast to deliuer vs this night, that none euil happen vnto vs.

Admonish our soules of miseries to come. Euen as thou diddest arme the Patriarches, and Prophets by dreams, and visions <sup>k</sup> in the night, when sleepe came vpon them from dangers nigh at hand through thine heauenlie oracles: <sup>k</sup> Gen. 37, 5. Gen. 46, 2. Nom. 12, 6. Dan. 1, 17. Dan. 10, 7. A&ts. 18, 9. <sup>l</sup>Iob. 36, 12. so gouerne and preserue vs in sleepe, that our soules come not into danger, neither <sup>l</sup> fal vpon the sword, and pit of perils.

Defend vs this night from vncleane and troublesome Spirits, <sup>m</sup> let not their rushings, ragings, and misrule disquiet vs. <sup>m</sup> Wisd. 17. verse, 3, &c.

Keepe vs, good God, from sights of Satan, from snares and illusions of the diuel.

O God maker of al things <sup>n</sup>, according to thy woonted goodnes, be thou our watchman and keeper <sup>o</sup>: so shal no vaine apparitions and dreames of the night trouble vs, nor the diuel disquiet <sup>n</sup> Genes. 1, verse, 1, &c. <sup>o</sup> A&ts. 14, 15. <sup>o</sup> A&ts. 17, 24. <sup>o</sup> Psal. 127, 1.

quiet vs.

For P in the waie of thy iudgements we doo looke for thee, O Lord; the desire of our soule is to thy Name, and to the remembrance of thee. With our soules haue we desired thee in the night, and with our spirits within wil wee seeke thee in the morning.

Our soules waite on the Lorde <sup>1</sup> 2 Psa. 130,6 more than the morning watch watcheth for the morning.

Hearc our crie, O God <sup>r</sup>, giue care <sup>r</sup> Psal. 61,1 vnto our praier.

From the endes of the earth we wil crie vnto thee, when our harts be oppressed, bring vs to the hie rocke; for thou art our hope, a strong tower against the face of the enimie. Wee wil dwel in thy tabernacle for euer, we shal be protected vnder the couering of thy wings.

2.

3.

4.

Lighten our daies and yeeres according to thy good pleasure: for thy mercie and truth shal keepe vs.

O Christ our defender, behold; repressc our enimies; gouerne thy seruants which thou hast bought with thy precious blood <sup>r</sup>; bee mindful of vs, O Lorde, in this heauie bodie <sup>r</sup>; <sup>1</sup> 1 Iohn. 1,9  
Reuel. 1,5.  
Rom. 7,29  
h. 2. thou

thou which art the defender of the  
soule be present with vs.

To God the Father, and to his  
onely Sonne, with the Spi-  
rit the comforter, be al  
praise and glorie  
for euermore,  
*Amen.*



# I. On Wednesdaie, *Morning praier.*



<sup>a</sup>Ex. 29, 38.  
Nom. 28, 3.  
<sup>1</sup>Chr. 16, 37  
<sup>2</sup>Chr. 13, 11

Almightie, and mer-  
ciful God, which ga-  
uest the people of Is-  
rael in charge <sup>a</sup> eue-  
rie daie both in the  
morning and at night  
to offer vnto thee a burnt offering for  
a sweete sauor in thine eares, that  
thereby they might glorifie thee, and  
giue thee thanks for the benefite of  
their protection both night and daie:  
rising this morning wee offer vnto  
thee



I. *Morning praier.*

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thee the sacrifice of thanksgiuing<sup>b</sup>.

<sup>b</sup> Psa. 50, 14

Wee glorifie thee, ô eternal God, for breaking the chaines <sup>c</sup> of the darknes of this night. We wil offer vnto thee a sacrifice of praise, and cal vpon thy Name.

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<sup>c</sup> Psa. 116, 16

17

We wil praise our GOD <sup>d</sup> which brought vs out of darkenes and the shadow of death, and brake the bonds wherewith wee were tied in the night; he hath deliuered our soules from perils, by bringing vs safe and sound to the morning light.

<sup>d</sup> Psa. 107, 14

Wherefore we offer before thee the calues of our lips <sup>e</sup> for a morning sacrifice, and with our toongs doo wee praise thee, ô Lord.

<sup>e</sup> Hose. 14, 5

Our mouthes <sup>f</sup> shal bee filled with thy praise, and with thy glorie euerie daie.

<sup>f</sup> Psa. 71, 8.

Our toongs shal talke of thy righteousness <sup>g</sup> and saluation euerie daie.

<sup>g</sup> Psa. 35, 28.

Our lips shal speake of thy praise<sup>h</sup>, and our toongs shal entreate of thy word.

Psal. 71, 24.

<sup>h</sup> Psa. 119, 171

Our soules shal bee filled as it were with fatnes <sup>i</sup>; and with the lips of reioicing shal our mouthes extol thee.

<sup>i</sup> Psa. 36, 8.

We wil praise thy Name with songs <sup>k</sup> and magnifie thee with thanksgi-

<sup>k</sup> Psa. 69, 30.

h.3.

uing,

**Pfal. 69, 31.** uing; which please thee better than either oxe or calfe that hath hornes and hoofes.

**1 Psal. 19, 14** Wherefore let the sacrifice of our mouthes <sup>1</sup> which wee offer vnto thee now this morning, and the meditations of our hartes bee grateful in thy sight.

**m Psal. 119. verse, 108.** O Lorde, we beseech thee <sup>m</sup> accept the free offering of our mouthes, and teach vs thy iudgements, that wee may doo thy wil according to thy good pleasure.

**n Psal. 88, 13** Vnto thee, O Lord, we wil crie <sup>n</sup> and carelie shal our praiers come before thee.

**o Rom. 6, 4.**  
**Colos. 2, 12**  
**Ephe. 1, 20.**  
In this morning do we beseech thee by the resurrection of our Lorde Iesu Christ thy welbeloued Sonne, that, as he was raised <sup>o</sup> from the dead by thy glorie: so thou wilt raise and lift vs vp this morning, that rising out of the filth of sinne, and leauing the beds of vnrighteousnes, we may put on the new man which is renued in knowledge <sup>p</sup>, after the image of thee <sup>q</sup> which didst create him, & giue not ouer our selues to sleepe and snorting.

**p Col. 3, 10.**  
**q Gen. 1, 26.**  
**Genes. 5, 1.**  
**Genes. 9, 6.**  
**1. Cor. 11, 7.**  
**r Ephe. 5, 14** Awake nowe our soules <sup>r</sup> which sleepe; rise from the dead, and Christ wil

will lighten yee.

For certes it is hie time that wee should arise from sleepe <sup>t</sup> the houre of our watching being nigh, and our saluation neerer than when we beleeued. The night is passed, and the daie is at hand. Rom. 13. 12

Grant therefore merciful God, that casting off the works of darkenes, and putting on the armour of light we may walke honestlie as in the daie, not in gluttonie, and drunkennes <sup>t</sup>, neither in chambering and wantonnes <sup>u</sup>, nor in strife and enuieng, but maie put on our Lord Iesu Christ <sup>x</sup> by true faith, and good workes which maie smel of him, that tasting of his sweetenes, at no time wee maie bee separated from him. Luk. 21. 34  
Gal. 5. 16  
1. Pet. 2. 11.  
1. Pet. 3. 15.  
x Rom. 13.  
verse, 14.

Wherefore we beseech thee, ô Lord, continue thy goodnes toward vs, and grant that al our praier and workes maie both begin from thee, and ende through thee.

Vouchsafe, ô Lord, to keepe vs this daie without sinne. Let thy mercie be vpon vs as y we trust in thee. y Psal. 33, 22

O Lord, keepe our tonges from euil <sup>z</sup>, and our lips that they speake no guile. z Psal. 34, 13

h. 4.

Remoue

<sup>a</sup> 1. Pet. 2, 1. Remoue from vs al filthie speech <sup>a</sup>,  
 1. Pet. 3, 10. vanitie of wordes, and al scurrilitie,  
 Ephe. 5, 12. that we blab our nothing rashlie, or  
 Ephe. 4, 25. vndiscreetlie to the hurt of our neigh-  
 Colof. 3, 8. bour.  
 Sirac. 23, 7.

Who shal set a watch before our  
<sup>b</sup> Sirac. 22. mouthes <sup>b</sup>, and a sure seale of wisdome  
 verse, 26. before our lips; that we offend not in  
 Psal. 141, 3. our speech, that our toongs doo not de-  
 stroie vs?

Omnipotent God, put thou a watch  
<sup>c</sup> Sirac. 28, vpon our mouthes <sup>c</sup> and a doore vpon  
 verse, 24. our lips, that our mouthes transgresse  
 Psal. 141, 3. not, neither our lips be opened to  
 speake that is vnseemelie; that our  
 mouths maie meditate vpon the truth  
<sup>d</sup> Prou. 1, 6. <sup>d</sup> and our lips abhor wickednes; that  
 7. al the wordes of our mouthes maie be  
 8. sincere, and no lewdnes or frowardnes  
 found in them.

Grant merciful God, that descen-  
 ding into our soules wee maie repre-  
 hend and condemne the spots, and vi-  
 ces within vs, and not forgetting our  
<sup>e</sup> Matt. 7, 1. selues, iudge others <sup>e</sup>, and thereby fal  
 2. into thy dreadful iudgements.  
 Luke. 6, 37.

Rom. 2, 1. O Lord, deliuer vs from lieng lips,  
 1. Cor. 4, 3. <sup>f</sup> and from a deceitful toong, whose  
<sup>f</sup> Psal. 120, 2 mouth <sup>g</sup> is softer than butter, & their  
<sup>g</sup> Psal. 55, 21. words more gentle than oile, and yet  
 are

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are most pearcing darts. They haue sharpened their tooongs like serpents  
the poison of aspes is vnder their  
lips. Keepe vs, o Lord, both now and e-  
uermore.

<sup>b</sup> Psa. 140, 3  
Rom. 3, 13.

Send thy word <sup>i</sup> and heale vs, Lord,  
through our Sauour Christ thy belo-  
ued Sonne, *Amen.*

<sup>i</sup> Pl. 107, 20

2. A thankesgiuing for the  
*knowledge of God.*



E giue thee thanks, o Fa-  
ther, Lord of heauen and  
earth, <sup>a</sup> because thou hast  
hid the mysterie of thy  
word, which is the Go-  
spel of our saluation by thy Sonne,  
from the wise <sup>b</sup>, and men of vnder-  
standing in this world, and hast reuea-  
led the same to babes of base degree:  
certainlie such was thy good plea-  
sure.

<sup>a</sup> Sirac. 10, 4  
Psal. 47, 2.  
7.  
8.

<sup>b</sup> Mat. 11, 25

26:

Thou hast giuen vs al things in thy  
Sonne <sup>c</sup>, whome none knoweth but  
thou Father; neither dooth anie know  
thee except the Sonne, & he to whom  
thy Sonne shal reueale thee <sup>d</sup>.

<sup>c</sup> Rom. 8, 38

<sup>d</sup> Mat. 7, 27

Iohn. 3, 27.

31.

Iohn, 14, 6.

We worship thee, we praise thee, we  
glorifie thee, we giue thee thanks for

h 5.

the

7.

<sup>e</sup>1. Cor. 2, 7 the hid wisedome <sup>e</sup> which thou didst determine before the world, for our glorie, which was neuer knowne to the Princes of this world, nor at anie time to the sons of men, as it is now reuealed by the spirit, to knowe the communion of the mysterie, which was hid  
<sup>f</sup> Col. 1, 26. from al ages <sup>f</sup> but is nowe opened to  
 Rom. 16, 25 thy Saincts, to whome thou wouldest  
 Ep. ef. 3, 3. haue made knowne, what be the riches  
 Titus. 1, 3. of this glorious mysterie.

It is thine owne working, and of thy  
 free mercie <sup>g</sup> that we are made heires  
<sup>h</sup> Rom. 3, 24 <sup>h</sup> & partakers of the promise in Christ  
<sup>i</sup> Rom. 4, 13 Iesu through the Gospel, which bringeth vs tidings, and assurance of the euerlasting riches of thine infinit goodnes and mercie.

Blessed be God <sup>i</sup> euen the Father of  
 our Lord Iesu Christ, which hath bles-  
 sed vs with al spiritual blessings in hea-  
 uenlie things by Christ, and hath cho-  
 sen vs in him before the foundations  
 of the world, that we should bee holie  
 and without blame before him by  
 loue, who hath predestinated vs <sup>l</sup> to  
 be adopted through Iesus Christ vnto  
 himselfe, according to the good plea-  
 sure of his wil, whereby he loueth vs  
 in his beloued, through whome wee  
 haue

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haue redemption by his blood, euen Ephes. 1,7.  
 the forgiuenes of sinnes, according  
 to the riches of his grace, wherein  
 he hath abounded toward vs in al wise- 8.  
 dome and vnderstanding, and hath o- 9.  
 pened vnto vs the mysterie of his wil  
 according to his good pleasure, which  
 he had purposed in himselfe, euen vn- 10  
 til the dispensation of the fulnesse of  
 time, that he might gather in one al  
 things, which both are in heauen and  
 which are in earth, euen in Christ by  
 whome also wee are chosen when wee 11  
 were predestinated according to the  
 purpose of him which maketh al things  
 after the counsel of his owne wil, 12  
 that wee might be to the praise of his  
 glorie, which hoping haue beleueed in  
 Christ when wee heard the worde 13  
 of truth, euen the Gospel of salua-  
 tion.

And this grace thou didst extend  
 toward vs, not by the workes of righ-  
 teousnes<sup>m</sup> which wee had doone, but<sup>m</sup> Titus. 3, 5  
 according to thy mercie thou sauedst  
 vs; and diddest cal vs with an holie  
 calling, not according to our workes  
<sup>n</sup> but according to thine owne pur-<sup>n</sup> 2 Tim. 1, 9  
 pose and grace, which was giuen to vs  
 through Christ before al times, and is  
 now

now made manifest by the appeering of our Sauior Iesus Christ, which hath abolished death, and brought life and immortalitie vnto light through the Gospel.

• Rom. 16.  
verie, 25

To thee therefore • which art of power to establish our harts according to the reuelation of the mystery which was kept secret since the world began, 26 (but now is opened, and published among al nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith) to thee, we saie, God onlie wise, be praise through Iesu Christ for euer, Amen.

Wee beseech thee, that according to the operation <sup>p</sup> and working of thy mightie power, we may continue constant in true faith and wholesome doctrine, and at no time, forsaking the wisdom opened in the Gospel, may follow the iudgement of worldlie reason, and fleshlie vnderstanding <sup>q</sup> which thou hast besotted, & altogether confounded in searching thy hidden mysteries.

<sup>q</sup> Eph. 1, 19  
<sup>p</sup> Eph. 3, 7  
<sup>q</sup> Mat. 16, 17  
Iohn. 3, 31.

<sup>q</sup> Col. 1, 10.

For that spiritual wisdom <sup>r</sup> dooth farre exceede al wisdom and vnderstanding of the creatures, wherevnto flesh



flesh can not attaine, neither can our blood reueale, nor yet the natural man<sup>s</sup>, although hee bee endued with great sharpnes of wit, and worldlie vnderstanding, perceiue the same. 1. Cor. 3, 14

Grant we beseech thee, that we may be thy simple, and litle ones<sup>r</sup> receiving from thee the word of truth without contradiction and disputation, and that in the articles of faith wee bring not fleshlie wisdom, but being made voide of our proper vnderstanding, may bring our mindes into a godlie captiuitie. 12. Cor. 10, 5

Let thy Sonne, which descending from aboue brought with him the eternal wisdom of the Gospel from thy bosome, and was made a sacrifice on our behalfe, but now exalted to thy right hand bestoweth his gifts<sup>u</sup>, let him wee beseech thee, shine in our hearts. Ephes. 4, 8.  
Ephes. 4, 11  
1. Cor. 12, 28

Likewise, cause thine holie Spirit to instil into vs his diuine light, and breath vpon vs the new flame of thine heauenlie knowledge, til departing into eternal life wee may behold thee the onelie and true God face to face, which liuest and raignest in perpetual glorie, *Amen.*

### 3. A praier for the attai- ning of Christian Charitie.

<sup>a</sup>Ioh. 13, 34  
Iohn. 15, 21.  
Rom. 5, 8.



<sup>b</sup>1. Ioh. 3, 17  
Iames, 2, 15.  
16  
<sup>c</sup>2. Ioh. 3, 16

Christ, Sonne of God, which art the syncere and perfect charitie<sup>a</sup> lo- uing vs euen to the end, and thereby didst suffer a cruel death vpon the altar of the crosse to deliuer vs from euerlasting death, and perpetual torments, and to allure vs by that thine example vnto amitie. That as thy wil was to suffer death on our behalfe: so we hauing the riches of this world, should bee so farre from keeping backe our almes and releefe from the poore, <sup>b</sup> or shut- ting vp our bowels of compassion from them, that in the case of necessitie, we should giue our liues <sup>c</sup> for our bre- thren.

<sup>d</sup>Ioh. 13, 35  
1. Ioh. 4, 21

For both our profession requireth the same, and it is the token whereby the true Christians are knowen, accor- ding to thy word <sup>d</sup>. By this shal men know that ye are my disciples, if ye loue one another.

Which loue ought to be the rule of al our actions. For al things are to be

be examined by the rule of charitie,  
which being banished <sup>e</sup> al other gifts <sup>e</sup> 1. Cor. 13, 1  
are corrupt and profit nothing. 2.

We beseech thee by thine hot bur-  
ning and abundant loue, enflame our  
cold harts with the affection of vnfa-  
ined good wil, that we maie loue thee  
with the Father, and the holie Spirit in  
one eternal and inseparable essence, a-  
boue al things with our whole hart <sup>f</sup>,  
with al our soule, and with al our  
strength; and keepe that commande-  
ment which againe and peculiarie <sup>g</sup>  
thou didst commend vnto vs, saieng <sup>g</sup>,  
A new commandement giue I vnto  
you, that yee loue one another: as I  
haue loued you, that euen so ye loue  
one another. 3.

<sup>f</sup> Deut. 6, 5.

Mark. 12, 30

33

Luke. 10, 27

<sup>g</sup> Iohn. 13,

verse, 34.

1. Iohn 13, 8.

Thou likewise, o Sonne of God,  
when thy death was nigh didst beg,  
that the loue <sup>h</sup> wherewith the eternal  
Father loueth thee, maie be in thy ser-  
uants. <sup>h</sup> Ioh. 17, 26

Expresse in vs the similitude of thy  
good wil, and turne vs into such a  
shape, that our soules, by the light <sup>i</sup>  
and motion of the holie Spirit maie  
be coupled with thine eternal Fa-  
ther; and that the image of like inte-  
gritie <sup>k</sup>, knowledge, righteousnes, and  
affections <sup>k</sup> 1. Cor. 4, 6  
Colos. 1, 3.

<sup>i</sup> 1. Cor 3,

verse, 18.

<sup>k</sup> 1. Cor. 4, 6

Colos. 1, 3.

affections maie shine in vs, as dooth in thee, which art the brightnes of the eternal Father in the most pleasant and perpetual harmonie.

Raise vp in vs a desire of brotherlie and entire good wil, that euerie one maie haue a care to helpe his brother; euen as members of one bodie <sup>1</sup> haue a mutual compassion ech of other, so  
<sup>5.</sup>  
<sup>10.</sup> we maie loue among our selues vnfa-  
<sup>16.</sup> nedlie, and abound in mutual friend-  
<sup>1.</sup> ship one towards another, that our  
<sup>2.</sup> hearts may be confirmed, and vnblame-  
<sup>vers.</sup> able in holines before God.

Giue grace that our loue maie be perfect, wanting no part due vnto the same, not fained <sup>m</sup> false, or hypocriti-  
<sup>m</sup> cal; not waiward, tedious, disdainful,  
<sup>verse.</sup> nor hunting after profit.

<sup>10.</sup> Grant therefore that we maie abhor that which is euil, and be affectioned to loue one another with brotherlie loue.

Make vs patient <sup>n</sup>, bountifull, not  
<sup>n</sup> enuious, no boasters, not puffed vp,  
<sup>verse.</sup> not proud, no seekers of our owne, not easie to be moued vnto anger, no  
<sup>4.</sup> thinkers of euils, no reioicers in wickednes, but reioicers in the truth; to  
<sup>5.</sup> suffer al things, belecue al things,  
<sup>6.</sup> hope

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hope al things, and so to loue one another mutuallie ° not in word & toong onelie, but in deede and truth; not abusing Christian libertie P as an occasion vnto the flesh, but by loue to serue one another,

° 1. Ioh. 3, 18

P Gala. 5, 13

Inflame our brefts, that after thine example ¶ wee maie vnfeinedlie loue euen our verie enemies r, and blesse them that curse vs; doo good vnto them which hate and hurt vs, leauing reuengement f alwaies to thee.

¶ 1. Pet. 2.

vers. 22. &c.

r Mat. 5. 44.

f Rom. 12, 19

Deu. 32, 35.

Sirac. 28, 1.

O Lambe of God which takest away the sinnes of the world, take from vs al bitternes t and anger, and wrath, and crieng, and euil speaking, with al maliciousnes. For he which loueth not his brother u knoweth not God, but abideth in death, and dooth vanelie boast against the truth.

t Eph. 14, 31

u 1. Ioh. 3, 14

Iames. 3, 14

Grant therefore to vs which are translated x from death to life, that retaining the studie of concord y we maie loue one another, and put awaie bitter emulation, forgiuing al men euen from the hart, euen as thou hast forgiuen vs.

x 1. Ioh. 3, 14

y Colof. 3, 8

13

Let not the Sunne goe downe vpon our wrath, z giuing place to the diuel, but let vs be quiet, a putting on tender

z Eph 4, 26.

27

a Col. 3, 12.

Colof. 3, 14. tender mercie, kindnes, humblenes of  
 mind, meekenes, and aboue al charitie;  
 which is the bond of perfection, the  
 ende of the commandement <sup>b</sup>, and the  
<sup>b</sup> 1. Tim. 1, 5. fulfilling of the lawe <sup>c</sup>: so that by loue  
<sup>c</sup> Rom. 13, verse, 10. our faith maie be fruitfull <sup>d</sup>, and we at  
<sup>d</sup> Galat. 5, 6. no time seuered from thee.

<sup>e</sup> 1. Ioh. 4, 16. For thou art loue <sup>e</sup>, and he that  
 dwelleth in loue, dwelleth in thee, and  
<sup>f</sup> Rom. 8, 38. thou in him: so that no creature <sup>f</sup> can  
 39 separate such a man from the loue of  
 God which is in Christ Iesu, which li-  
 uest and reignest with the Father and  
 the holie Spirit, a true, and one God  
 in the loue of the perpetual vnitic  
 worlds without end, *Amen.*

#### 4. A praier for the frute of the earth.

<sup>a</sup> Psal. 47, 2

7.

8.



Lord, God Almighty,  
<sup>a</sup> King of heauen and  
 earth, which of thine a-  
 bundant goodnes doost  
 adorne, & replenish the

earth with al kind of frute and graine,  
 whereby the life <sup>b</sup> both of man and  
 beast is sustained.

<sup>b</sup> Psal. 36, 6

Psal. 147, 9.

14.

We beseech thee euen of thy free  
 Psal. 107, 9. mercie, that thou wouldest vouchsafe  
 Psal. 17, 14.

to

to blesse our fields and ground and to make them prosperously to yeeld their corne and encrease. For without thy blessing and fauor, neither can the earth of it selfe bring forth anie whit, nor we by our paines make the same to prosper<sup>e</sup>.

<sup>c</sup>Ps. 145, 15.

16

Wherefore grant to al things springing from the earth a meete temperature of aire, that luckilie they may take and encrease.

Leuit. 26, 3.

4.

5.

Deut. 28, 4.

5.

11.

Keepe our frute vpon the face of the earth from al infection of the aire, from thunder, haile<sup>d</sup>, from vntimelic showers, from too great drines, and ouermuch heate, from wormes hurtful, and beasts deuouring it before their prime; and from al other corruption, that our land in thine anger be not desolate, and denie vs frute, <sup>e</sup> enioieng hir woful Sabbaoth.

<sup>r</sup>Psal. 105.

verse, 32, &c.

Psalm. 135,

verse, 7, &c.

<sup>e</sup>Leuit. 26,

verse, 34.

<sup>f</sup>1. Kin. 8, 35

1. King 17, 1.

1. Kin 18, 41

Deo. 28, 24.

<sup>g</sup>Leu. 26, 19

Deu. 28, 23.

Shut not vp the heauens <sup>f</sup> in thine indignation for our sinnes, that it bee not as iron <sup>g</sup>, nor our earth as brasfe, whereby it cannot be tilled, ploughed, nor sowed, and so come to a verie plaine, and vtrer wildernes: but of thy goodnes giue vs both the earelie and latter raine <sup>h</sup> that wee may haue abundance of al frute, and a ioieful haruest

<sup>h</sup>Zach. 10, 1

haruest with a plentiful vintage.

O God, send a gracious raine vpon  
 i Psal. 68, 9. thine inheritance <sup>i</sup>, and giue thy blessing that our grounde may bring forth  
 hir frute.

Cause thy raine to powre downe in  
 k Psal. 65. due season <sup>k</sup> that it may bee raine of  
 verse, 9, &c. blessing, whereby both trees may giue  
 Eze. 34, 26. their frute, and the ground yeeld forth  
 hir graine.

Grant also that the aier be pure from  
 infection; our bodies free from sick-  
 nes <sup>l</sup>: to our whole realme peace and  
 1 Leu. 26, 16 quietnes <sup>m</sup>; that safelie without trouble  
 m De. 28, 11. we may enioie thy gifts.

12 Driue awaie and repel from vs ma-  
 a Mala. 3, 11 lediction and the destroyer <sup>n</sup>.

o De. 28, 24 Giue vs not in steede of raine <sup>o</sup>, dust  
 and ashes: but open thy good treasure,  
 and visit the land with thy blessing  
 make it drunken, and enrich it abun-  
 dantlie.

p Psal. 65, 9 Thy riuer, o Lorde, is ful of water <sup>p</sup>,  
 10 prepare our corne, and dispose our  
 earth to prosper; water abundantlie  
 the furrowes of the same, and cause  
 the raine to descend into the valleies  
 thereof, make the same soft with  
 showres, and blesse our buds. Crowne  
 11 the yeare with thy goodnesse, and let  
 thy



thy cloudes drop farnesse. Let them  
drop vpon the pastures of the wilder- Psal. 65, 12  
nes, and make the little hils reioise on  
euerie side. Let the plaines bee reple- 13  
nished with sheep, and the valleis with  
corne, that the inhabiteurs of the earth  
may reioise and be merie.

O Lord, thou causest grasse to growe  
for cattel ⁊ and herbes for the vse of 1 Ps. 104, 24  
man, thou bringest forth bread out of  
the earth, and wine to make glad the 35  
hart of man, oile to make the counte-  
nance cheereful, and bread for to  
strengthen the hart.

Haue therefore a care, o heauenlie  
Father, of the seede and other things  
springing from the earth; keepe them  
both in cold, raine, ice, and snow, from  
the beating of windes, and iniurie of  
weather. Preserue them in extreme  
heate, drieness, moistnes, and such like,  
that they perish not afore their time.

Roote out the destroier, that there  
be neither mildew, nor grassehopper, 1. Kin. 8, 37  
neither caterpillar hurting the frute of  
the earth.

Keepe vs, o Lorde, in the time of  
dearth ⁊ that we perish not for hunger; 1 Ps. 33, 15.  
nor bee confounded in the perilous Psal. 37, 29.  
time.

For

For thou art our God and Creator,  
 1 Psa. 107, 9 which satisfiest the thirstie soule<sup>r</sup>, and  
 fillest the hungrie with goodnes; which  
 hast said, " I wil not faile neither for-  
 2 Heb. 13, 5. sake thee : whereby being faithfull wee  
 Iosua. 1, 9 saie \* ; The Lord is with vs, therefore  
 2 Psa. 118, 6. we wil not feare what man can doo vn-  
 to vs.

Behold we miserable and great sin-  
 ners doo confesse our wickednes with  
 groanings and greefe of hart, crieng  
 vnto thee which art in heauen.

7 Matt. 6, 9. Heare our praier in thy dwelling  
 Luke. 11, 2. place <sup>2</sup> and be merciful to thy people  
 2 1. Kings, 8. verse, 49. which haue sinned against thee ; and  
 50 forgiue al our iniquities, wherein we  
 haue transgressed against thee.

By our sinnes wee haue brought al  
 2 Dan. 9, 5. these miseries <sup>a</sup>, which hang ouer our  
 11 heads, but blot out al our offences, ô  
 God, after thy manifold mercies, and  
 take awaie from vs the curse of our  
 ground, that the people may praise  
 thee <sup>b</sup>, ô God, yea, that al the people  
 1 Psa. 67, 5. 6. maie praise thee, and the earth bring  
 forth hir increase, through our Lord  
 Iesu Christ, thine onelie Sonne, which  
 liueth and raigneth with thee in the v-  
 nitie of the holie Spirit a God for e-  
 uermore, *Amen.*

## 5. A praier for sinners.



Eternal Father, maker  
and gouernor of al the  
world, from the bottome  
of our hartes we thanke  
thee <sup>a</sup> in the name of our Lord Iesu  
Christ, for that thou hast not vtterlie  
cast awaie mankind hauing fallen from  
the state of paradise by sinne, into euer-  
lasting damnation, as thou didst the di-  
uels: but of thine vnspeakeable good-  
nes, through thy secret counsel woul-  
dest needs that thy Sonne should take  
our flesh vpon him, be a mediator be-  
twene thee and vs, and be sacrificed  
for our sinnes <sup>b</sup>.

<sup>a</sup> Ephe. 5, 30

<sup>b</sup> 1. Tim. 2, 5

For, thou wilt not the death of a sin-  
ner, neither art thou delighted <sup>c</sup> in the  
destruction of the wicked, but that he  
repent and liue. <sup>c</sup> Ezech. 18  
verse, 23

Againe, thy Sonne came not to cal  
the righteous, but sinners to repen-  
tance <sup>d</sup>.

<sup>d</sup> Mat 9, 13

We beseech thee on the behalfe  
of al sinners, for al in bondage to Sa-  
tan; and for as manie as are ouerwhel-  
med in wickednes; grant them grace,  
merciful

1. Tim. 1, 15

• Ephe. 4, 18

19.

merciful God, that they maie escape the snares of the diuel, and acknowledge their offences; strike into them a feare of thine indignation, and pains of hel, that their mindes be not darkened \* and so they become strangers from the life of God, through the ignorance that is in them, because of the hardnes of their hart: and that they come not to that passe that they forsake al sorrowing, and so giue themselves to cōmit wantonnes euen with greedines.

f Rom. 2, 5.

g Rom. 1, 21

For they which breake thy precepts wilfullie, and haue no feare nor feeling of thy iudgements, but runne on securelie, pleasing themselves, and taking pleasure in their impietie; whose consciences doo soundlie sleepe (the feare of thy iudgement beeing cleane extinguished in them) and prostitute themselves to al vncleannes, they heape vnto themselves the wrath of GOD f according to their hardnes, and harts which cannot repent, and giue themselves ouer to reprobate mindes g to doo those things as bee vncomelie, beeing ful of al vnrighteousnes, fornication, wickednes, couetousnes, malice, ful of enuie, of murder,

murther, of debate, of deceit, corrupted in manners, whisperers; backbiters, haters of God, doers of wrong, proud boasters, inuenters of euil things, disobedient to parents, without vnderstanding, breakers of promises, far from al charitable affection; yea they giue themselues wholie to the works of the flesh <sup>b</sup>, that so forgoing al sense of godlines, they maie obstinate-  
lie go forward in wickednes to their euerlasting perdition.

Rom. 1, 30.

<sup>b</sup> Gal. 5, 19.

Bring them, merciful God, to thy truth, and giue them grace vnfeinedlie to repent, and to escape the snares of Satan <sup>i</sup> wherein they are intangled, & detcined at his pleasure.

<sup>i</sup> 2. Tim 2, 26

Take awaie stubbornes, hardnes of their mind, and this damnable securitie, that <sup>k</sup> wickednes doo not vtterlie blind them.

<sup>k</sup> Wis. 2, 21

Bestow vpon them a new hart, and put a new spirit within them <sup>l</sup>, take awaie that stonie hart out of their flesh, and giue them a fleshie hart, and put thy spirit within their breasts.

<sup>l</sup> Eze. 11, 19  
Ezec 36, 26  
27.Esaie. 44, 3.  
Ierc. 32, 39.

Merciful God, guide vs with thine holie Spirit, that bewailing our sinnes from the bottome of our harts, we maie flie to thine vnspeakable mercie,

I. I,

which

<sup>21</sup> Eph. 4, 22

- which thou doost promise to as manie  
as in faith turne vnto thee: and laieng  
awaie (as concerning the conuersation  
in times past) <sup>22</sup> the old man, which is  
corrupt through the deceiueable lusts,  
<sup>23.</sup> maie be renewed in the spirit of our  
minde, & put on the new man, which  
<sup>24.</sup> after God is created in righteousness  
and true holines.  
<sup>25.</sup> Assist vs, ô God, that putting awaie  
lieng, we maie speake euerie one the  
truth to his neighbour, bicause we are  
<sup>26.</sup> the members one of another; and in  
anger offend not.  
<sup>28.</sup> Let him that stoale, steale no more,  
but rather let him labor, working with  
his hands the thing which is good, that  
he maie giue vnto him which needeth.

Come into our harts through thy  
word, and by thy spirit begin a new and  
holie life; stir vp good motions agree-  
able to thy wil, and answering to the  
rule of thy word reuealed in the con-  
gregation.

<sup>22</sup> Rom. 10,  
verse, 12.

• Mat. 18, 14  
P 1. Tim. 2, 4  
1. Pet. 3, 9.

For thou God <sup>n</sup> art rich towards  
and ouer al that cal vpon thee, and  
repent. Yea, it is not thy wil that anie  
of the least should perish, <sup>o</sup> but that  
al be saued <sup>p</sup> and come to the know-  
ledge

5. *for sinners.*  
ledge of the truth.

I 47

And for this cause, no man be he neuer so wicked, ought to despaire. For it is a true saieng, <sup>9</sup> and by al meanes woorthie to be receiued, that Christ Iesus came into the world to saue sinners; and so verie manie, being sometime notable transgressors, haue attained mercie, for an example to such, as afterward should belecue on him to their euerlasting happines.

91. Tim. 1, 15

16.

Giue vs therefore, ô most gentle God, penitent harts, that we maie throughlie examine our waies <sup>r</sup>, and trie them, and returne to thee, ô Lord: lifting vp our harts with our hands, vn- to thee which art in the heauens.

r Lam. 3, 40

41.

We, which haue sinned and rebelled, with grieve and sorrow of hart acknowledge al our filthie faults, and with a true faith approach to the throne of thy grace, trusting in the reconciliation made by thy Sonne our Propitiator, and raised vp in his faithfull and infallible promise we purpose through thine assistance to begin a new life, to the glorie and praise of thy sacred Name, *Amen.*

42.

i. 2.

A

## 6. A praier for the sicke.

<sup>a</sup> 2. Cor. 12,  
verse. 9.

<sup>b</sup> Psal. 9, 9.

<sup>c</sup> Psal. 68, 20



Christ, which art the  
virtue that is made per-  
fect in infirmities <sup>a</sup> the  
strength of the weake, the  
saluation of al beleeuers,  
and aider of the oppressed <sup>b</sup>, a refuge  
in the time of trouble <sup>c</sup>, a Physician for  
the sicke, yea, our life and safegard in  
the peril of death.

By al the paines and passion (which  
thou didst suffer for vs, and whereby in  
<sup>d</sup> Heb. 4, 15. the flesh thou tookest vpon thee <sup>d</sup>,  
thou seeledst our infirmities) we be-  
seech thee, that pitieng our sicknes, &  
diseases, thou wilt succor al that are  
sicke, and especiallie such, as in their  
agonies doo encounter with manie &  
fundrie tentations.

Giue them grace to know that al  
sicknes and miseries of the bodie what-  
soever come not by chance, but to be  
<sup>e</sup> Leuit 26, verse, 16. sent of thee our God <sup>e</sup>; without whose  
wil and permission none aduersitie can  
<sup>f</sup> Mat. 10, 30 come vpon vs. For <sup>f</sup> al the heares of  
our heads be numbred.

Let them knowe that sicknes is sent  
thorough thy good counsel, not for  
• our



our destruction, but for our amendment, and either to keepe vs in our calling, or to driue vs from wickednes (whereunto by nature we are inclined g.) For <sup>h</sup> when we are iudged we are chastened of the Lord, that we should not be condemned with the world. And iudgement commonlie be-  
ginneth <sup>i</sup> at the house of God.

g Gen. 6, 5.

Gen. 8, 21.

h 1. Cor. 11, verse, 32.

i 1. Pet. 4, 17

Finallie diseases be certaine instruments whereby thou doost exercise vs to the mortification of our flesh.

O thou most excellent curer both of soules and bodies diseased, which hast shoven that sicknes, and miseries of the bodie are the punishments of sinne <sup>k</sup> and warnings of thy displeasure against our wickednes.

k 1. Cor. 11, verse, 30.

Spare vs, ô Lord, spare thy people <sup>i</sup> and forgiue our sinnes, whereby we haue prouoked these manifold diseases and miseries.

i Ioel. 2, 17.

Speake vnto our troubled harts in this conflict of the conscience, reuiue them with the sweet and liuelie comfort of the free remission of our sinnes purchased by Christ <sup>m</sup>, and take awaie the pricke of sinne, and stings of death, that we feele not the gnawing worme of a guiltie conscience.

m 1. Cor. 15, verse, 3.

1. Pet. 2, 24.

Grant vs quiet minds through the  
 Rom. 15, 4 consolation of the Scriptures <sup>a</sup>, and  
 working of the Holie-ghost, that we  
 maie surelie rest vpon thee and thy  
 promises, neuer doubting of thy fa-  
 therlie kindnes toward vs <sup>o</sup>.

o Ps. 103, 13.

Esaie. 49, 15.

Psal. 50, 15.

Heate our cold harts, and fainting  
 members by thy Spirit, that they maie  
 be nimble to fulfil thy pleasure, and  
 suffer afflictions laid vpon them, with  
 a quiet mind; and neuer murmuring-  
 lie resist thy wil, but alwaies thinke,  
 that whom the Lord loueth <sup>p</sup> him he  
 chasteneth; and scourgeth euerie  
 Reuel. 3, 19. sonne that he receiueth. Therefore  
 strengthen vs, that we may suffer thy  
 faterlie correction with quiet minds.

p Pro. 3, 12.

Heb. 12, 6.

Reuel. 3, 19.

91. Kin. 8, 39

O Lord, <sup>q</sup> looke downe from hea-  
 uen, from thine holie Court, and be-  
 hold the humilitie and affliction of  
 al weake persons: take from them  
 their extreame paine, or at the least  
 mitigate their sorrowes, whereby they  
 maie feelee some ease, and let thy yoke  
 be vnto them easie, <sup>r</sup> and thy burden  
 light.

r Mat. 11, 30

Restore the weake to their woonted  
 strength, and heale their griefes accor-  
 ding to thy diuine pleasure to their  
 welfare.

Wipe

Wipe awaie al teares <sup>f</sup> from their <sup>f</sup>Reu. 21, 4.  
 eies, and helpe them on the bed of  
 their sorrow <sup>t</sup> and make their beds in <sup>t</sup>Pfal. 41, 3.  
 their weakenes.

Heale and bind vp their wounds, for  
 great is thy power <sup>u</sup> and thine hand <sup>u</sup>Pf. 147, 5.  
 is not shortened <sup>x</sup>. For when al hope <sup>x</sup>Efai. 50, 2.  
 (of worldlie helpe) doth faile, that can  
 assist. Thy mightie right hand <sup>y</sup> can al-  
 ter euerie thing, yea, if thou onelic saie <sup>y</sup>Pfal. 77.  
 the word <sup>z</sup> the weake shal be healed, <sup>z</sup>Matth. 8.  
 and that without the meanes of anie <sup>verse, 8, &c.</sup>  
 natural thing.

Grant likewise that al which are re-  
 couered, maie wel vse their health  
 (least otherwise they forgo through  
 sin that which they receiued by grace)  
 be thankful, and alwaies warie <sup>a</sup> least <sup>a</sup>Iohn. 5, 14  
 a woorse thing happen vnto them.

And concerning such as it pleaseth  
 thee to take out of this miserable  
 world, into thine euerlasting king-  
 dome, confirme those with thine holic  
 Spirit, that at the houre of their depar-  
 ture they maie peaceablie rest <sup>b</sup>, vp= <sup>b</sup>Efai. 57, 2  
 holden with a trust of free remission of  
 their sinnes, and hope of a ioiful re-  
 surrection of the dead, and life euerla-  
 sting.

Shorten the paines which they suf-  
 fer

fer now in their mortal bodies, and  
 turne their sorrow into perfect and e-  
 ternall ioie <sup>c</sup>, and make them willing  
<sup>c</sup>Ioh. 16, 20 to be dissolued from their bodies <sup>d</sup>,  
<sup>d</sup>Phil. 1, 23 and to be with thee, and to withdrawe  
 themselues from al such things as doo  
 hinder the spiritual course, as are the  
<sup>e</sup>1. Ioh. 2, 15 loue of this present life <sup>e</sup>, the pleasures  
 16. of the world, the desires of the flesh,  
 17. earthlie cogitations, riches, and vaine  
 glorie.

O Christ our eternal Sauior, we be-  
 seech thee, which, hauing ouercome  
 the sting of death <sup>f</sup>; hast opened the  
 kingdome of heauen to al beleeuers,  
 and according to our faith, wilt come  
 to be the iudge of the quicke & dead <sup>g</sup>,  
 haue mercie on thy seruants whome  
 thou hast redeemed with thy pretious  
 blood, *Amen.*

f 1. Cor. 15,  
 verse, 55.  
 Hose. 13, 14  
 g 1. Thes. 4,  
 verse, 13.  
 14, & c.  
 1. Cor 15, 52  
 h Matt. 25, 31  
 33, & c.

## 7. A praier against the tentation of Satan.



Most heauenlie Father  
 and eternall God, vnto  
 thee doo we crie, protect  
 and strengthen vs weake  
 and feeble ones against  
 the tentation of Satan, which is the  
 sworne

7. *against the tentation of Satan.*

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sworne and extreame enimie to mans saluation <sup>a</sup>, a slanderer, and our accuser, that great dragon, the old serpent, which is called the diuel, carrieng awaie the whole world, a coosener, and wicked spirit; a deceiuer, which goeth about like a roaring Lion <sup>b</sup> seeking whom he may deuoure.

<sup>a</sup> Reue. 12, 3

10.

9.

8.

And especiallie in this doting age of the world, as he knoweth his time of reigning is but short <sup>c</sup>, and perceiueth the daie of iudgement to be verie nigh at hand, wherein his filthines shal be made manifest to al creatures, to his euerlasting torments: so nowe he rageth, and raungeth in a deadlie hatred against thy flocke, and by al means seeketh the destruction of al mankind, diuers waies, and by vnspeakeable subtiltie doth he laie snares to entrap our soules; egerlie doth he beset vs, and al his power & policie doth he powre out against vs; he prieth for anie occasion, whereby he maie allure vs to shamefull offending, and so at length horrible to cast vs headlong into extreame desperation.

<sup>c</sup> Reuel. 12, verie, 12.

For as manie corporal affections as be in man, so manie occasions dooth he take to tempt vs, thereby to wound

1.5.]

vs,

vs, or at lest to hurt vs with one pricke or other.

He laieth snares to take vs, in wealth, in pouertie, in pleasure, and in the intisements of the flesh, in anguish of mind, in ambition and desire of glorie, in the wearisomnes of our calling and inferior condition, in cares both for the backe and bellie; in couetousnes and loue of monie, in lust of reuenge.

He tickles some with a desire of glorie and promotion <sup>d</sup>; he imprinteth in others a veine of curiositie and pride <sup>e</sup>; in others he instilleth suspicions and doubtings of thy diuine will and prouidence <sup>f</sup>; he bloweth into others a perswasion of wisdome and knowledge <sup>g</sup>; some he carieth awaie in securitie <sup>h</sup>; night and daie, whether we sleepe or wake he is about vs <sup>i</sup>, and with foming mouth, and open iawes, seeketh to deuoure vs <sup>k</sup> that our senses maie be corrupted from the simplicitie, which we owe to Christ, euen as the serpent deceiued Eaue by his subtiltie.

O God, who is able to flie awaie; or to persist against so diuers strokes and assaults of the diuel?

Vnles

7. *against the temptation of Satan.*

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Vnles thou, ô most mightie protector, defend vs, alas we perish.

For thou knowest we are too weake to resist, no strength is in vs, no aide, prudence, or policie is in our nature against so strong and subtile an enimie.

Behold, our nature is accursed and vncleane <sup>1</sup>, our flesh is weake <sup>m</sup>, our life is transitorie <sup>n</sup>; and we, alas therefore, be cowards and without armor, giuen to sleepe and slothfulness, <sup>o</sup> and endeuor not couragiously to withstand the frauds of the diuel.

<sup>1</sup> Gen. 6, 5.  
Psal. 51, 5.  
Mat. 16, 17.  
<sup>m</sup> Luke. 22,  
verse, 55.  
56, &c.  
<sup>n</sup> Iob. 14, 1.  
2.

Wherefore expel from vs this deepe sluggishnes of ours, and open the eies of our mindes, that we maie behold how great the power, endeuors, strength, and malice of this aduersarie is, with whom we are to encounter.

Psal. 144, 4.  
<sup>o</sup> Matt. 26,  
verse, 40.

For we wrestle not against flesh and blood <sup>p</sup> but against rules, against powers, against gouernors, and rulers of the darknes of this world, against spiritual wickednes in heauenlie places.

<sup>p</sup> Ephe. 6, 12

O thou Sonne of God, which art that blessed seede <sup>q</sup> broosing the head of the most subtile serpent, bring and broose our enimie Satan vnder thy feete <sup>r</sup>.

<sup>q</sup> Gen. 3, 15.  
<sup>r</sup> Rom. 16,  
verse, 20.

Thou

f 1. Ioh. 3, 5.

Thou which didst appeare <sup>t</sup> to de-  
stroie the workes of the diuel, driue a-  
waie from vs lieng spirits, that they  
hurt vs not.

Thou our chiefe champion, which  
of thine owne accord enteredst into  
temptations <sup>t</sup> that so thou mightest, as it  
were, hand to hand wrestle with our e-  
nimie, and purchase a triumph for vs  
by thy victorie, hold him fast bound  
that he exercise not his deuises vpon  
vs, as he desireth: make vs partakers of  
thy victorie, that euen as thou in thy  
bodie ouercamest the diuel <sup>x</sup>: so thou  
wilt vtterlie dispatch him in thy mem-  
bers.

And therefore giue vnto vs thine  
whole armor <sup>y</sup>, that like right soldiers  
we maie resist in the euil daie, and van-  
quish our enimie.

14. Gird vs with the truth; put vpon  
vs the breastplate of righteousness; and  
15. let vs be shod to the propagation of  
the Gospel of peace.

16. Aboue al things giue vs the shield  
of faith, which can extinguish al the fi-  
erie darts of wicked spirits. Bestowe  
17. vpon vs the helmet of saluation, and  
the sword of the spirit, which is the  
worde of God, that through thee we  
maie



maie encounter valiantlie, and gloriouslie attaine the victorie.

And holie spirit, almightie God, comfort thou, and strengthen our mindes against so diuers conflicts of Satan, which besetteth vs by manie snares, and especiallie then most of al dooth he seeke our destruction, when we seeke deliuerance by other meanes than by thy worde reuealed. Grant therefore that, leauing thy word deliuered vnto vs, we looke not after new reuelations, or violent rauishings, but maie resist the diuel by thy word, so wil he flie from

*vs, Amen.*

## 8. Euening praier, *on Wednesdaie.*



Lord GOD, which art our life <sup>a</sup>, and the strength of our daies, our vpholder, protecting vs from our youth: we thanke thee this euening, and with our lips we extol thy woonderful goodnes, because

<sup>a</sup>Deu. 30,  
30.

cause thou hast defended vs this daie  
against al aduersities both of bodie  
and soule.

O Lord, vnto thee doo we crie <sup>b</sup>,  
<sup>b</sup> Psal. 141, 1 heare vs, hearken vnto our voice when  
we crie vnto thee. Let our praiers be  
<sup>2.</sup> directed in thy sight as the incense, and  
let the lifting vp of our hands be an e-  
uening sacrifice.

For thou delitest not in the offering  
<sup>c</sup> Psal. 50, 13 of Bulls and Rams, <sup>c</sup> but the sacrifice of  
<sup>14.</sup> thankesgiuing shal honor thee.

<sup>d</sup> Sirac. 35, 1 Who so keepeth the Lawe <sup>d</sup> bring-  
geth offerings enough; he that hol-  
deth fast the commandement, offereth  
an offering of saluation. He that is  
<sup>2.</sup> thankful to them which haue wel de-  
serued, offereth fine flower; and he  
<sup>Phil. 4, 18.</sup> that giueth almes, sacrificeth praise.

Therefore in this euening tide doe  
we offer vnto thee the continual sacri-  
<sup>e</sup> 1. Chr. 16, fice of thankesgiuing <sup>e</sup>, praising thy  
verse, 37. goodnes for thy mercifull protection  
and defense.

We wil commend thee for thy truth,  
and sing of thee, ô thou most Hie; Our  
lips shal sing of thee, and our soules  
which thou hast redeemed, yea and  
our toongs shal dailie speake of thy  
righteousnes;

<sup>e</sup> We

8. *Euening praier.*

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We will giue thanks vnto thee <sup>f</sup>, ô <sup>f</sup>Ps. 138, 1.  
Lord, with our whole hart, because  
thou hast heard al the words of our  
mouthes.

In the sight of the Gods we wil  
praise thee.

We wil worship toward thine holie  
Temple, and celebrate thy Name, be-  
cause of thy great mercie and truth.

For thou hast magnified thy Name,  
and thy word aboue al things. When-  
soeuer we called vpon thee thou didst  
heare vs, and enduedst our soules with  
much strength.

And now we crie vnto thee, ô Lord,  
with our voice, & yea in thy sight doo <sup>8</sup>Ps. 142, 1.  
we powre out our praiers, and in our  
trouble doo we vtter them before thee,  
that thou maiest pardon al our offen-  
ses, & those especiallie which we haue  
committed this daie.

Bring not into thy iudgement, ô  
Lord, al our idle and vaine wordes <sup>h</sup>, <sup>h</sup>Mat. 12, 36  
pardon our babling, and vaine speech,  
and impute not our foolishnes vnto vs.

Be merciful vnto vs, ô Lord, for we  
are greatlie pensieue for our sinnes, our  
harts be troubled within vs, and the  
scare of death is fallen vpon vs.

Fearfulnes & trembling are come  
vpon

1 Psal. 55, 4. vpon vs <sup>i</sup> and an horrible dread hath ouerwhelmed vs.

But, o Lord, absolue vs from al our sinnes through thy word, bringing vnto vs the ioiful tidings of gracious deliuerance.

O comfort the harts of thy seruants <sup>k</sup>: for vnto thee, Lord, haue we lifted vp our soules. For thou art milde, gentle, and of much mercie to as manie as cal vpon thee.

Blessed be the Lord, which hath heard the voice of our humble petitions <sup>i</sup>.

1 Psal. 28, 6. O God thou art our strength, and our shield, our harts trusted in thee & we are holpen, therefore our harts doo daunse for ioie, and in our songs we wil praise thee.

We cried vnto thee, o Lord, and said <sup>m</sup>, Thou art our hope, and our portion in the land of the liuing. Consider our complaint, for we are brought verie low. O deliuer vs from our persecutors: for they are too strong for vs. Bring our soules out of prison, that we maie giue thanks vnto thy Name.

O holie Trinitie, and perpetual vnitie, protect vs this night, that the diuel haue no power ouer vs.

O Father, gouerne vs by thy power;  
 ô Sonne, reuiue vs with thy wisedome;  
 and lighten vs, ô holie Ghost, with thy  
 vertue.

O Creator be thou present with vs;  
 ô Redeemer aide vs; ô our Comforter  
 abide with vs.

The Lord blesse vs <sup>2</sup> and keepe vs, <sup>2</sup> Num. 6, 24  
 The Lord make his face to shine vpon <sup>25.</sup>  
 vs, and be mercifull vnto vs; The Lord  
 lift vp his countenance vpon vs, and <sup>26.</sup>  
 giue vs peace.

This blessing of God be this night  
 and euermore a safetie, and protection  
 against al enimies, both visible and in-  
 uisible, that they hurt vs not anie  
 waie.

Euen as the piller of cloud ° in <sup>• Exo, 14, 19</sup>  
 the desert stode betweene the tents <sup>20.</sup>  
 of the Aegyptians, and the tents of the  
 children of Israel, that none hurt  
 might come to the people of Israel:  
 so be thou, ô Lord, the protector of  
 our soules, and liues; be thou, we be-  
 seech thee, an iron piller vnto vs <sup>P Ier. 1, 18</sup>  
 that such as are our enimies preuaile  
 not against vs, and be thou a brazen  
 wal <sup>9 Ier. 15, 20</sup> betweene vs, and al our aduersa-  
 ries, that they come not nie vs to our  
 hurt.

Giue

Giue vs this night a good sleepe, that quietlie without cares and anguish of mind we maie rest this night; let not troublesome dreames, and fantasies, in which is vanitie, disquiet vs.

Let our sleepe be sweet, and helthful to our bodies, that <sup>r</sup> waking in the morning we maie rise in good health, and delight in thee our God.

Grant also that both being in bed, asleepe, and awake, we maie alwaies remember our death <sup>t</sup>, which is a passage to an immortal life, & withal our ioiful resurrection to euerlasting glorie, Amen.



# 1. On Thursdaie, Morning praier.

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Christ which art the light and the daie, dwelling<sup>a</sup> in the light that no man can attain vnto, the brightness and cleerenes of the eternal Father, the bright morning star<sup>b</sup> driuing awaie the darknes of night, and bringing the light of the daie ouer the face of the earth.

<sup>a</sup> 1.Tim.6,16

<sup>b</sup> Reu.22,16

We wil blesse thee in our life time, & lift vp our hands in thy Name with thankesgiuing, bicause thou hast bin our defender<sup>c</sup>.

<sup>c</sup> Psal.36,3.

Vnder the shadow of thy wings we rested quietlie, in thy lap we laie secure and safe. We slept and tooke our rest, and yet rose againe. For the Lord defended vs, and was our aid.

God is in the mids of vs,<sup>d</sup> therefore we wil not be mooued, God wil helpe vs and that right carelie, that we maie reioise in his saluation.

<sup>d</sup> Psal.46,3.

O thou onelie begotten Sonne of God, which sittest at the right hand of God thine Almighty Father, we most humblic beseech thee by thy glo-

glorious ascension into the heauens,  
<sup>e</sup> Acts. 1, 2. <sup>e</sup> whereby thou didst pearse the thicke  
 Luk. 24, 51. cloudes, that thou mightest put awaie  
<sup>f</sup> Esai. 44, 22 our iniquities like a cloude <sup>f</sup> and wipe  
 awaie our sinnes, whereby thou, which  
 art the Sunne of righteousnes, art hid-  
 den, that neither our soules can be-  
 hold thee, neither our praiers ascend  
 vnto thee, like a mist.

Let thy light shine ouer vs this daie  
 (like the cleere daie-star pearling the  
 thicke mistes) to the expelling of the  
 darknes of our vnderstanding <sup>s</sup>.

<sup>g</sup> Esai. 59, 9. For thou art <sup>h</sup> the true light lighte-  
<sup>h</sup> Iohn. 1, 9. ning euerie man that commeth into  
 this world.

Clarifie our harts, and driue awaie  
 the darknes of error and ignorance,  
 that, as at the breaking of the daie,  
 darknes dooth vanish: so al the dark-  
 nes of our mindes maie be remoued,  
 that we continue not in the dungeon  
 and shadow of death, but maie approach  
 to thy worde <sup>i</sup> as to a candle shining  
<sup>i</sup> 2. Pet. 1, in a darke place, vntil the daie dawne,  
 verse, 19. and thou the daie-starre arise in our  
 harts.

<sup>k</sup> Psal. 90, 16 Let thy worke appeare to thy ser-  
 17. uants <sup>k</sup>, and thy magnificence towards  
 Deut. 28, 12 the sonnes of men.

• The



The glorious maiestie of the Lord  
be vpon vs, and prosper the workes of  
our hand vpon vs; ô prosper the works  
of our hands.

Let vs not forgetting thy comman-  
dements, <sup>1</sup> decline from them either <sup>1</sup>Dent. 28,  
to the right hand or to the left, but <sup>verse,</sup> 14.  
make vs to meditate vpon them rising <sup>Iosua. 1,7.</sup>  
out of our beds, and bind them for a <sup>8.</sup>  
signe vpon our hands <sup>m</sup>, and tie them <sup>m</sup>Dent. 6,7.  
to our fingers, and write them on the <sup>8.</sup>  
table of our hearts, that the memorie of <sup>9.</sup>  
them at no time depart out of our <sup>Prou. 7,3.</sup>  
minds.

O Lord, we haue called vpon thee  
daie by daie <sup>n</sup>, we haue stretched out <sup>n</sup>Psal. 88,9  
our hands vnto thee.

In our trouble doo we lift vp our  
hands vnto thee, ô Lord, beseeching  
thee most humblie to keepe vs this  
daie, & al our life time from the place  
of hel <sup>o</sup>, and to deliuer vs from the <sup>•</sup>Psal. 49,15  
clawes of the vngodliē.

O Lord, be merciful vnto vs, we  
haue longed for thee, be thou our  
helpe and shield <sup>p</sup>, and our saluation <sup>p</sup>Psal. 33,20  
in the time of trouble. Send downe  
thine hand from aboue <sup>q</sup> and deliuer <sup>q</sup>Ps. 144,7.  
vs. Stretch forth thine arme with pow-  
er, strengthen thine hand, and lift  
vp

vp thy right hand to saue vs.

\*Psal. 13, Arise now, o Lord, ' put forth thine  
verf. 13, &c. hand, and forget not the poore. Breake  
thou the power of the vngodlie and  
malicious, that we without feare of  
danger maie confesse and praise thee.

\*Psa 131, 7. Though we walke in the middes of  
trouble <sup>f</sup>, yet wilt thou refresh vs; and  
against the furiousnes of our enemies  
wilt thou stretch forth thine hand, &  
thy right hand shal saue vs, that al  
maie know and vnderstand that this is  
thine hand, and that thou hast saued  
vs.

Therefore we wil praise the Lord  
which stood at the right hand of the  
poore ' to saue his soule from the per-  
\*Psal. 109, verse, 31. secutors.

O most mightie protector, keepe vs  
likewise from al bodilie harme.

\*Psal. 69, 2. Deliuer vs from the mire <sup>u</sup> that we  
perish not, deliuer vs from such as hate  
vs, and from the deepe waters, that the  
flouds ouerwhelme vs not, neither the  
deepe swallow vs vp; protect vs with  
thine hand that we perish not by thy  
ferie darts.

Thou God rulest the virtues of the  
elements, which thou hast created, and  
guidest the raging of the sea <sup>x</sup>.  
\*Psal. 89, 9.

For

2.

*for our food.*

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y. Amo. 4. 13

For thou art the God y which framest the mountaines, and makest the winds, and declarest vnto man what his thought is, thou makest the morning and darknes, and walkest vpon the hie places of the earth, the Lord God of Hostes is thy Name worldes without end, *Amen.*

## 2. A thankesgiuing vnto

*God for our food.*

**W**E thanke thee, King of glorie, Lord of heauen and earth, because thou hast from our youth to this present houre maruellouslie nourished vs, giuing vs meate, drinke, and clothing with al other things perteing to the sustentation of this our life.

Naked and bare came we out of our mothers wombe <sup>a</sup>, we brought nothing into the world <sup>b</sup>, but whatsoever we haue thou gauest the same <sup>c</sup>; yea, it was afore we were borne; and in our mothers wombe didst thou ordaine things necessarie for this life, and sufferest vs to enioie al things abundantlie.

<sup>a</sup> Iob. 1. 21.

Eccle. 3. 14.

<sup>b</sup> 1. Tim. 6. 7<sup>c</sup> 1. Cor. 4. 7

Alwaie

Alwaie thou hast a care of vs, as a  
<sup>d</sup>Ps. 103, 13 father hath of his children <sup>d</sup>; neither  
<sup>Esaie. 49, 15</sup> art thou ignorant that we stand in  
 need continuallie of thy blessings,  
 and dailie are destitute of new reliefe;  
 al which thou giuest after thy woonted  
 and vnspeakeable goodnes.

We acknowledge that whatsoeuer  
 we haue, or possesse, it is thy gift; and  
 confesse thee to be the fountaine of al  
 good things <sup>e</sup>, and perceiue thy fa-  
<sup>e</sup> Jam. 1, 17. therlie goodnes to be spread not one-  
 lie ouer al mankind, but also ouer the  
 brute creatures <sup>f</sup>. Thou giuest meate  
<sup>f</sup>Psal. 36, 6. to al flesh; thou giuest fodder to the  
 cattel; and feedest the young rauens  
 that cal vpon thee <sup>g</sup>.

<sup>g</sup>Ps. 147, 9. For corporall goods are not distribu-  
 ted among men by chance, or without  
 thy prouidence; neither be they at-  
 tained by the onelie industrie & power  
 of man <sup>h</sup>.

<sup>h</sup>Deu. 28, 8. Thou giuest <sup>i</sup> and we gather: thou  
<sup>11,</sup> openest thine hand, and al liuing crea-  
<sup>12.</sup> tures are filled with thy blessing. For  
<sup>i</sup>Ps. 104, 28. without thee al our indeuors be in  
 vaine, and if thou blesse not our labors,  
 we doo but beate the wind, and receiue  
 no profit.

Great is thy mercie, <sup>o</sup> Lorde,  
 • which

which disdainest not to prouide for  
sinful flesh.

O Lord our God, great are thy wonder-  
ous works <sup>k</sup> which thou hast done <sup>k</sup> Psal. 40, 5.  
for vs, the which we cannot so much as  
in thought comprehend, much lesse in  
words expresse.

When wee would report and vtter  
them, wee found them more than wee  
could recite.

But notwithstanding thine infinite  
benefits cannot bee comprehended of  
man: yet will wee not surcease to set  
forth thy praise, nor hide thy goodnes  
from the sonnes of men, but will de-  
clare it, and speake of thy truth from  
one generation to another.

Blessed art thou, ô our God, for  
euer and euer <sup>l</sup>, al that is either aboute <sup>l</sup> 11. Chr. 39,  
in the heauens, or in earth beneath, is <sup>verse,</sup> 10.  
thine. <sup>11.</sup>  
<sup>12.</sup>

Al things come from thee, and from  
thine hands wee receiue whatsoeuer  
we possesse. And al those things of thy  
meere mercie without our merits or  
worthines.

Therefore we wil magnifie the Lord,  
which dooth mightie things in al the  
corners of the earth, which dooth nou-  
rish vs from our mothers wombes <sup>m</sup>, <sup>m</sup> Psal. 71, 6  
K. I. and

and giueth vs al good things.

Grant vs likewise quietnes of mind, and peace in our time, that thy grace maie abound toward vs, continue, and defend vs while we liue.

<sup>a</sup> A& 17, 25 O almightie and merciful Father, by thy breath we rooke life <sup>a</sup> the which through thy blessing dooth abide in vs. In thee we liue, mooue, and haue our being.

<sup>o</sup> Deut. 8, 3. For man liueth not by bread onlie <sup>o</sup>,  
<sup>Matth.</sup> 4, 4. or by his owne wisdome and forecast,  
<sup>Luke.</sup> 4, 4. neither art thou bound with a fatal chaine of second causes, but by thy decree and wil wee enioie life, and al things created at thy becke doo continue while thou thinkest good.

Giue vs not onelie store of al things to the necessitie of our life: but grant also to our meat and drinke virtue and power to relieue and strengthen our bodies. For thou alone vpholdest al things by thy word of power <sup>p</sup>.  
<sup>p</sup> Heb. 1, 3.

Vnles thou dailie diddest feede vs with thy hidden grace, which thou doest inspire into the bread to feede vs, al the heapes of our yeerlie increase were to smal purpose.

For be it, that there be abundance of wheat, wine, and of al other things:

yer

yet vnles they be watered by thy blessing, quicklie would al come to nought, and we should perish for lacke of foode in al that abundance. For al the substance which wee possesse, what is it without thou prosper and fructifie the same with thy blessing?

And albeit wee feede on bread 9: yet we ascribe not our life to the virtue of the bread; neither is thy power tied to the bread; nor mans life included within the same, but altogether it dependeth vpon thy will and good pleasure.

9 Matt. 4, 4.  
Deut. 8, 3.

We beseech thee for thy most large and bountifull liberalitie, cast vs not off in the time of our old age; and when our strength faileth vs, forsake vs not.

10 Psal. 71, 9.

Likewise confirme our faith that we distrust not thy promises; neither be we driuen from thee by any means, seeme they neuer so contrarie to natural causes:

But giue grace that we maie withdrawe our eyes from al worldlie consultations, and as touching our foode, and other necessities for this life, maie wholie depend vpon thee, and at no time goe beyonde the limits

k.2.

which

which thou hast prescribed, through  
our Lorde Iesus Christ, which liueth  
and reigneth with thee for euermore,  
*Amen.*

### 3. A praier for vnitie in Religion.



Eternal God, which hast  
called vs to the vnitie  
of the true catholike  
faith, and gathered vs  
by thy worde into the

lap of thy Christian congregation,  
that wee maie be al of vs one bodie,  
and one spirit, euen as wee are called  
in one hope of our calling, One Lord,  
one faith, one baptisme, one God,  
and Father of al, which is aboue al,  
and through al, and in vs al. For euen  
as thou Father art in thy Sonne, and  
he in thee<sup>b</sup>: so should we also be one in  
thee our God.

And therefore we crie vnto thee, O  
almightie Father, and eternal God,  
teach vs thy waies<sup>c</sup> that we maie walke  
in thy truth; O knit our harts vnto  
thee that we maie feare thy Name.

Grant that al thy faithful maie bee  
like affected<sup>d</sup>, and of one minde, as  
thou

<sup>a</sup> Ephe. 4, 4.

5.

6.

<sup>b</sup> Ioh. 17, 22

<sup>c</sup> Psa. 86, 11.

<sup>d</sup> Phil. 2, 2.  
Rom. 12, 16.



3. *for vnitie in Religion.*

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thou art, thinking the same thing after the ensample of Christ our Sauior, and that as wel in mindes <sup>e</sup> as with <sup>e</sup> Rom. 15, 5 mouth wee maie agree among our selues, both in true doctrine, and in outward behauior of conuersation For the scope of the Churches felicitie consisteth in the vnitie of true faith and religion.

Keepe vs in the true vnderstanding, and right knowledge of thy sacred scriptures, that without strife and contention we maie speake one thing <sup>f</sup>. <sup>f</sup> 1. Cor. 1, 10 Philip. 3, 16

Let there bee no dissentions nor schismes among vs; let nothing bee doone through contention <sup>g</sup>, or of <sup>g</sup> Phil. 2, 3. vaine glorie, but let vs bee one bodie, endued with one minde, and iudgement, according to thy word reuealed; vntill we attaine <sup>h</sup> to the vnitie of <sup>h</sup> Eph. 4, 12. 13 faith and knowledge of thy Sonne into a perfect man, according to the measure of the age of the fulnes of Christ, which is the head, by whom the whole bodie being coupled and knit together by euerie ioint for the furniture thereof (according to the effectual power, which is in the measure of euerie part) receiueth increase of the bodie, vnto the edifieng of it  
 • k. 3. selfe

selfe in loue.

O most holie Father, keepe vs by thy Name, that wee maie be one in thee<sup>1</sup>, and that among vs which are belecuers, there may bee one hart and one minde.

O Christ our onlie Sauior and Mediator, which before thy passion didst praie that wee might be one in thee<sup>1</sup>, euen as thou art in thy Father: grant that thy Church may bee at concord, and agree in one true faith and confession.

Let there continue among vs a godlie consent; let there bee one agreement in faith, one minde in prayer<sup>1</sup>, that we may grow vp in thee, and  
 44. that al our hearts may be copled together by the bond of the Spirit, vsing  
 47. thy gifts as they should bee, to the advancement of thy glorie, and to the common profit both of thy Church and common-weale; and walking wor-  
 1 A&ts 2, 42. thy  
 44. that al our hearts may be copled togi-  
 47. ther by the bond of the Spirit, vsing  
 A&ts. 4, 32. thy gifts as they should bee, to the ad-  
 uancement of thy glorie, and to the  
 common profit both of thy Church  
 and common-weale; and walking wor-  
 1 Eph. 4. 1. thie our calling<sup>m</sup> wherevnto wee are  
 2. called, with al humilitie and gentle-  
 nes, with al lenitie forbearing one an  
 other through charitie, beeing care-  
 3. ful to keepe the vnitie of the Spirit in  
 the bond of peace.

Represse the furiousnes of Satan,  
 which

3. *for unitie in Religion.*

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which soweth dissention <sup>n</sup> among thy <sup>n</sup> Matth. 10,  
flocke to weaken our faith, and to hin- verse, 25.  
der our praiers, whereby thy glorie is 39:  
defaced.

Grant therefore that wee proue not  
desirous of vaine glorie ° prouoking ° Gal. 5, 26.  
one another, and enuieng one ano-  
ther, that wee bite not one another  
to our destruction. For of emulation  
spring contentions, which being once  
enflamed, boile out into mortal diui- 15.  
sions. And as manie as maintaine emu-  
lations, contentions, and factions, are  
carnal P and walke as men.

P 1. Cor. 3, 3

Wherefore take from vs the zeale  
of the flesh, which is foolish. And let  
al enuie, q wrath, pride, and arrogancie  
be far from vs. q Eph. 4, 31

Likewise let vs auoide r foolish and  
vnlearned questions, knowing that  
they ingender strife and contention,  
and serue for nothing but to the sub-  
uerting of the hearers, and ingraffing  
of errors. r 1. Tim. 1, 4  
1. Tim. 6, 4.  
20

Where a desire of strife is, there cer-  
tainelie God dwelleth not f: and they f 1. Iob. 4, 16  
which raise tumults of nothing, and  
disquiet thy flocke, those wilt thou o  
Sonne of God destroe.

Come holie Spirit, replenish the  
• k. 4. harts

harts of the faithful, and inflame in them the fire of thy loue, which once didst gather the nations into the vnitie of the faith through the diuersitie of toongs<sup>t</sup>.

<sup>t</sup> Acts. 2, 4.

Ioine our harts together, that we maie nourish Christian concorde among vs, and that we al glued, as it were together in louing harts, maie be of one mind in thee<sup>u</sup>; so shal thy pure doctrine zealouslie be maintained, and no false interpretation of the Scripture obstinatelie defended.

<sup>u</sup> Acts. 4, 32

Bring home to thy fold al such as are turned from the vnitie of true religion, that there maie be one pastor and one fold<sup>x</sup>.

<sup>x</sup> Ioh. 10, 19

Ezec. 37, 22

To such as are gone out from vs, grant constancie, that they maie continue with vs teaching the Gospel to the saluation of the hearers.

/

And if it fortune that anie, contrarie to the doctrine which wee haue learned, raise dissention and offenses, grant that wee maie auoid them<sup>y</sup>, least the harts of the simple, through their sweete perswasions, and flatterie, be deceived.

<sup>y</sup> Rom. 16, verse, 17.

<sup>z</sup> Iohn. ver. 10.

<sup>z</sup> 1. Cor. 14, verse, 33.

<sup>2</sup> Thes. 3, 16

O GOD, autor of peace<sup>z</sup>, and con-  
corde, giue grace that euerie of vs

maie

4.

*for peace.*

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maie thinke the same thing according  
to our Sauior Christ, *Amen.*

#### 4. A praier for peace.



Most Hie God, and holie father which art not the Autor of dissention but of peace <sup>a</sup>, not of confusion, nor of inordinate life, but the keeper of discipline and quietnes, from thee come holie cogitations, good counsels, and righteous deeds:

<sup>a</sup> 1. Cor. 14, verse, 33.  
2. Cor. 13, 12

Giue vnto vs thy seruants that peace which the world cannot giue, that both our harts and works maie bee applied to thy commandements, and that our daies, through thy protection, bee alwaies quiet from troble.

Gouerne thou the whole state both of the Church and Common-weale, and rule our life, that in our daies iustice maie take place <sup>b</sup>, and peace continue as long as the moone shal haue hir course.

<sup>b</sup> Psal. 72, 7.

Speake thou peace vnto the common people <sup>c</sup>, and to thy saints, and likewise to them which are conuered, and turned to a better mind.

<sup>c</sup> Psal. 85, 8.

K. 5.

Let

Psal. 85, 9.

Let thy saluation be nigh them that feare thee, that glorie maie dwel within our land.

10. Let mercie and truth meete together, yea, let iustice and peace embrace ech other.

11. Let truth arise out of the earth, and righteousnes looke downe from heauen.

d Psal. 122, 3.

Let the mountaines <sup>d</sup> and the hils bring peace to thy people by iustice.

Blesse Lord al Countries, Cities, Townes, and places where thy word dooth abide and is purelie preached.

e Psal. 122, 7.

Let them haue much peace that loue thy Lawe and doctrine, and let them be without stones to stumble at, and offenses, let there be peace within their wals <sup>e</sup>, and prosperitie within their palaces.

f Psal. 124, 7.

O Lord strengthen the locks of our ports, and blesse thy children within them, put peace for our endes, and boundes; and fil vs with the fat of the corne, that thou King of glorie, and Lorde of hostes maiest enter by our gates <sup>f</sup>, and thy pure word abide not onelie in our wals, but also in our wils, to the glorie of thy Name, and comfort of our soules; and that honest

nest discipline together with integritie of virtue, maners, and humane literature maie be maintained.

O eternal God, which hast called vs in peace<sup>g</sup>, grant that with al men, as much as in vs lies<sup>h</sup> wee maie haue peace; and let vs account of holines<sup>i</sup> without which none shal see the Lord.

Astwege our harts, that wee maie cleane forget al iniuries<sup>k</sup>, and forgiue ech other in manie things, least by reuenging our selues wee take awaie the publike tranquillitie.

Represse the diuel, the breaker of godlie concord and Christian peace, which ranging throughout al regions<sup>l</sup>, soweth euerie where the seede of strife and debate.

O God of peace which makest an end of warre<sup>m</sup> in al the world, and breakest the bowe, and knapest the speares asunder, and burnest the chariots with fire; protect vs from warre and slaughter; scatter the nations; that delight in warre.

Breake thou and hinder al euil counsels, and the purpose of such as mind and thirst after nothing els but the shedding of innocent blood.

Confound them in their imaginati-  
ons.

<sup>g</sup> 1. Cor. 7.  
verse, 15.

<sup>h</sup> Rom. 12,  
verse, 18.

<sup>i</sup> Heb. 12, 14.

<sup>k</sup> Mat. 5, 44  
45, &c.

Matt 6, 14.  
15.

Eccle. 28, 1  
2.

<sup>l</sup> 1. Pet. 5, 8.

<sup>m</sup> Psa. 46, 9.

<sup>n</sup> Pl. 68, 30.

• P<sup>sa</sup>. 6, 10. ons<sup>o</sup> that. they take none effect, let them be turned backe & put to shame.

Let them come to shame and perish through their owne imaginati-

• P<sup>sa</sup>. 5, 10. ons P, that Churches and schooles wel ordained bee not ouerthrowne, nor idolatrie get the dominion ouer vs.

Ingraffe therefore into all men of what calling focuer, a desire of peace

• Rom. 12, 9; contented mindes in their vocati-  
verse, 18. ons, and a carefulnes to aduance the

• Heb. 12, 14. welfare of that place where they doo abide: so shal they, neither through a desire of others wealth, nor by ambition or vaine glorie raise anie tumults to our disquietnes.

And where strife, contention, and discord is among men, there doo thou, O most mightie God, reconcile their harts and mindes, that those flames and fires maie speedilie bee put out. For thou canst conclude a truce for

• Ioh. 5, 23. vs<sup>r</sup> with the stones of the ground; and compel the beasts of the field to seeke those things as belong to our peace; &

• E<sup>sa</sup>. 11, 6. the Woolfe to dwel with the Lambe<sup>r</sup>, and the Leopard to lie downe with the Kid.

Therefore make our tabernacles safe and quiet, that about them there maie



5. *for vnbeleeuers.*

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maie bee a rich tranquillitie, which  
maie abound like the streame running  
ouer his banke <sup>r</sup>, and our righteousnes <sup>r</sup> Esai. 48, 18  
as the waues of the sea, which is neuer  
without water.

In the Lord shal we haue our wished  
peace, and the worke of righteousnes  
shal be peace <sup>u</sup>, and hir fruit rest and <sup>u</sup> Esai. 32, 17  
quietnes for euer. And thy people  
shal dwel in the ynnes of peace, and  
in sure dwellings, in safe places of  
comfort. 18.

In ioy shal we go forth <sup>x</sup> and returne <sup>x</sup> Esai. 55, 12  
in peace, the mountaines and hils shal  
sing with vs for ioy, and al the trees of  
the field shal clap their hands.

Heare vs, o Lord of peace <sup>y</sup>, and  
grant that thy peace <sup>z</sup> which passeth al <sup>y</sup> 2. Thes. 3,  
vnderstanding, maie keepe our harts <sup>verse, 16.</sup>  
and mindes in our Lord Iesu Christ, <sup>z</sup> Phil. 4, 7.  
which liueth and reigneth with thee  
in the vnitie of the holie Spirit a God  
now, and for euermore, *Amen.*

5. A praier for vnbeleeuers.



Nto thee doo wee crie, <sup>a</sup> Gen. 1. 26  
o Lorde, Father and <sup>Gen. 5, 1.</sup>  
maker of al men <sup>a</sup>, <sup>Psal. 139, 16</sup>  
which art rich vnto al <sup>b</sup> Rom. 10.  
that cal vpon thee <sup>b</sup>, <sup>verse, 12</sup>  
and <sup>b</sup> Ephes. 2, 4

<sup>e</sup> 1. Tim. 2, 4 and which commandest the light to shine out of darknes : for thou wilt <sup>e</sup> that al men should be saued, and come to the knowledge of the truth.

And therefore of thy great loue thou diddest cal vs to<sup>r</sup> the participation of the lot of the Saints in light, which are by nature the children of wrath and of death; aliens <sup>d</sup> and strangers from the testaments of promise; hauing none hope, and without God in the world : but now are fellow Citizens with the Saints and  
<sup>19</sup> of the housholde of God, built vpon the foundation of the Apostles and  
<sup>20</sup> Prophets, Iesus Christ being the head corner stone, which susteineth  
<sup>21</sup> the whole building by his worde of power.

Heare vs thy seruants making supplication for such as yet haue not heard the sound of thy Gospel <sup>e</sup>, neither knowne thy Name, but sitting in  
<sup>e</sup> Ioh. 16, 20 darkenes <sup>f</sup> and in the shadow of death,  
<sup>f</sup> Luk. 1. 79. haue their minds darkened <sup>g</sup> and are  
<sup>g</sup> Eph. 4, 18. alienated from the gift of God by the ignorance that is in them, and carried  
<sup>h</sup> 1. Cor. 12, awaie vnto dumbe idols <sup>h</sup>, and fained  
 verse, 2. gods, euen as they are led, and runne to worship that which is no god.

Giue

5. *for vnbeleeuers.*

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Giue grace, that thy word maie bee knowne among them <sup>i</sup>, and preached in euerie land, and the found thereof go out into the ends of the world <sup>k</sup>, that thou maiest bee found of them which sought thee not, and famous among such as neuer asked after thee.

<sup>i</sup> Esai. 19, 31

<sup>k</sup> Psal. 19, 4.

Rom. 10, 18

20.

Send forth thy word that they maie be healed <sup>l</sup>, and walke no more in the vanities of their mind.

<sup>l</sup> Ps. 107, 20

O God, Father of our Lord Iesu Christ, King of glorie <sup>m</sup>, giue them the Spirit of wisdom and reuelation through the knowledge of thee, lighten their mindes that they maie knowe, what the hope is wherevnto thou hast called vs; and how precious the glorie of thine inheritance in the Saints; and how excellent the greatnes of thy power towarde vs, which beleeeue according to the working of his mightie power, which thou hast wrought in him, when hee was raised by thee from the dead, and placed at thy right hand in heauenlie places aboue al principalities and powers.

<sup>m</sup> Eph. 1, 17

18.

19.

20.

21.

Open the harts of vnbeleeuers, that hearing thy worde they maie acknowledge thee the onelic true God  
", and

• Ioh. 17, 3. ⁂, and Iesus Christ whome thou hast sent; and maie worship thee the Father in the Sonne, and the Sonne in thee the Father with the Holie-ghost, euen as thou hast reuealed thy selfe.

Take the vale from the harts of the  
 • 2. Cor. 3, Iewes °, least being blinded in the  
 verse, 13. reading of the old Testament, they  
 P Ro. 9, 33. stumble at the stone P and rocke of of-  
 1. Peter. 2, 8. fense by incredulitie, and hardnes of  
 their harts, that thy Sonue Christ  
 1. Cor. 1, crucified q and preached, be not vn-  
 verse, 23. to them a stumbling blockke, and thy  
 Gospel the sauor of death vnto death  
 2. Cor. 2, 1: but that being conuerted by true  
 verse, 16. faith to the knowledge of thee the  
 Father in the Sonne, their face being  
 vncouered, they maie behold thy glo-  
 rie, knowing by the writings of the  
 Prophets, the Messias, whome thou  
 hast appointed to be the Sauior of the  
 world.

Likewise gather thou the Gentils  
 (to whom thy Gospel, the word of the  
 1. Cor. 1, crosse is meere foolishnes f) into thy  
 verse, 23. Congregation, that they maie em-  
 brace thy mysterie, casting off al flesh-  
 lie wisdom, and lead al their cogita-  
 2. Cor. 10, tions captiue t to the obedience of the  
 verse, 5. Gospel.

• More.

Moreouer, our praier and supplication is, not onelie for those aboue mentioned, but also for such as, either, although they resist not thy truth, and pure religion openlie and obstinatelie, professe our religion, yet mingled with manie superstitions and abuses, worshipping and calling vpon Saints departed out of this life; or bee addicted to outward ceremonies <sup>u</sup> and rudiments of this world, burdening their consciences with mans obseruations, and traditions of their fathers <sup>x</sup>; or trusting to their owne righteousnesses, or rather to the workes and deedes of the flesh, refuse and make little account of the righteousness <sup>y</sup> which is the true iustification, and go about to establish their owne righteousnesses. But Christ is the end of the Lawe for righteousness to as manie as belceue. And, <sup>z</sup> an other foundation can no man laie, than that is laid in thy Sonne the Messias, which is the waie, <sup>a</sup> the truth, the life, and the end of the Lawe <sup>b</sup>.

<sup>u</sup> Colos. 2, 8<sup>x</sup> Matt. 15, 2.

9.

<sup>y</sup> Rom. 10, 3

4.

<sup>z</sup> 1. Cor. 3, 11<sup>a</sup> Iohn. 14. 6<sup>b</sup> Rom. 10, 4

For by his perfect obedience and fulfilling of the Lawe; by his innocent and bitter death, he hath restored vnto vs true saluation, and perfect

<sup>c</sup> Ioh. 3, 15. feſt righteousnes, that euerie one which beleeueth on him might not periſh, but haue euerlaſting life.

O God, the ſight of the blind, bring them home againe, which through ignorance either are intangled in doubtful labarinthes, and groſſe errors, or countenance polluted religion, that lightened by thy ſpirit, they maie returne into the right

<sup>d</sup> Ioh. 6, 44. waic<sup>d</sup>.

65.

And ſuch as with impudent faces, and ſtiſſe necks, doo obſtinatelie, with an affected ignorance withſtande thine holie Spirit, whoſe ſenſes the God of this world hath blinded<sup>t</sup>, that the light of thy glorious Goſpel ſhine not ouer them, reſſeſſe, and bridle their malice, that by ſlaughters and perſecutions they neither trouble, nor deſtroie thy Church, *Amen.*

## 6. A praier for our be- nefactors.

<sup>a</sup> Mat. 10, 42  
Mark. 9, 41.



Merciful, faithful, and louing God, rewarder of al good woorks<sup>a</sup>.

For as much as ingratitude is the moſt odious

odious and detestable vice of al, the which both thou doest abhor, and no wise man can abide, as a thing deserving infinit paines and rigorous punishment. For hee which rendreth euil for good <sup>b</sup>, euil shal not depart <sup>b Pro. 17, 13</sup> from his house. And <sup>c</sup> the hope of <sup>c Wis. 16, 29</sup> the vnthankful shal melt away like the winter ice, and flow awaie as vnprofitable water.

Wee beseech thee giue vs grateful minds; alwaies remembring benefits receiued, least forgetting the merits exhibited vpon vs, wee fall into the filthie and abhominable fault of ingratitude.

But gouerne vs with thine holie spirit, that wee may alwaies giue thanks vnto thee ô most bountiful God, for such benefits as thou hast bestowed, not vpon vs onelie, but vpon al mankind <sup>d Ps. 116, 12.</sup>  
17.

For creating vs after thine owne image <sup>e</sup>; for redeeming vs being sinners forlorne, and condemned; for Colos. 3, 10  
deliuering vs from sinne, death, and hel by the most holie and pretious blood of thy deere Sonne <sup>f</sup>; for be- <sup>f 1. Pet. 1, 19.</sup>  
stowing thy righteousnesse, thine holy <sup>Hebr. 9, 14.</sup>  
Spirit, and euerlasting life vpon vs;  
for

for conseruing our soules, and bodies safe and sound; finallie for giuing, and that abundantlie, al such things as are necessarie for the sustentation of this life; and besides, for thy merciful protection against al dangers; al which thou doost of thy meere mercie and Fatherlie goodnes without anie merits or worthines of ours.

And therefore we wil extol thee, ô God of our life, and yeeld thanks to thy Name, ô most Hie. For thou art gracious <sup>g</sup>, and thy mercie endureth for euer.

<sup>g</sup>Ps. 136, 1. We will giue thee thanks, ô Lord, among the people <sup>h</sup>; wee wil sing to thee among the nations. For the greatnes of thy mercie reacheth vnto the heauens.

<sup>h</sup>Psal. 57, 9, 10. So infinite and great are thy benefits conferred vpon vs, ô Lord, that we are vnable to conceiue them in our minds <sup>i</sup>.

<sup>i</sup>Psal. 40, 5. Notwithstanding, our mouthes shal speake of thy righteousness, and saluation <sup>k</sup> for wee know none ende thereof.

What recompense shal wee make to the Lord for al the benefits that hee hath done vnto vs <sup>l</sup>? Wee wil take vp

the



6. *for our benefactors.*

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the cup of saluation, and cal vpon the Name of the Lord. wee wil paie our vowes vnto the Lord in the presence of his people.

Psa. 116, 13

14.

18.

We wil neuer forget thy benefits and woonderous workes which thou hast doone for vs. To thee, o God the Father, bee thanks for al things <sup>m</sup> in the Name of our Lord Iesus Christ.

<sup>m</sup> Eph. 5, 10

Secondlie, we thinke it our bounden dutie to praie for our benefactors that haue begot, brought vp, taught, and promoted vs, that it would please thee to repaie them, and al other for whom we are bound to praie, whose necessities are knowne to thee.

These wee commend to thy mercie in our praiers, that thou maist blesse them both with temporal and cuerlasting rewards.

O celestial God, and most excellent recompenser, thou hast power and mercie <sup>n</sup> to render to euerie one according to their workes. Do wel, o Lord, o vnto those that be good and true of hart.

<sup>n</sup> Psa. 62, 13.

Matt. 16, 27

Rom. 2, 6.

o Psa. 125, 4.

Vouchsafe to reward al our benefactors; let them receiue most plentiful benefits according to the multitude of thy mercies.

Shewe

Shew mercie vnto them, ô Lord,  
that haue comforted vs; and so blesse  
their families, that they maie finde  
mercie with thy Sonne our Lord and  
Sauior Christ at that daie <sup>p</sup> when wee  
shal al appeere before his tribunal  
seate <sup>q</sup> to giue an accompt of our  
works.

<sup>p</sup> 2. Tim. 1,  
verse, 18.

<sup>q</sup> Rom. 14,  
verse, 10.

2. Cor. 5, 10.

<sup>r</sup> Mat. 25, 40

<sup>s</sup> Mat. 10, 42

Mark. 9, 41.

<sup>t</sup> 2. Cor. 9, 6

<sup>u</sup> Psal. 41, 1.

<sup>x</sup> Eccl. 3, 15

16.

O Sonne of the liuing God, which  
dooest ascribe and impute the same to  
be done vnto thee <sup>r</sup> which is extended  
vnto anie of thy seruants; and doost  
promise a most liberal reward euen for  
a cup of cold water <sup>s</sup>, requite accor-  
ding to thy woonted goodnes, euerie  
one which haue extended the workes  
of mercie, and the duties of humani-  
tie vpon vs, that they maie bee blessed,  
and enriched mightilie <sup>t</sup> with the in-  
crease of good things.

Hee which hath consideration of  
the poore and needie <sup>u</sup>, let him bee  
deliuered, ô Lord, in the euil daie;  
2, Keepe him, giue him life, make him  
blessed in the lande, and giue him  
2. not vp to the will of his enemies; but  
comfort him when hee lieth sicke on  
his bed, and in the daie of trouble heare  
his praiers. Let his almes bee alwaie  
in thy sight <sup>x</sup>, and bee mindful of him

for

for euer, that when he falleth he maie  
be vpholden.

Grant, ô Lord, that according to  
our habilities wee maie recompense  
benefits receiued; and shew our selues  
grateful indeed, that our leaues wi-  
ther not, neither that wee like with-  
ered trees y be cut downe.

<sup>y</sup> Sirac. 6, 3.

Be merciful vnto vs, ô God, raise  
vs vp againe <sup>z</sup>, that wee maie reward  
them.

<sup>z</sup> Psa. 41, 10.

And if wee haue not wherewithal  
to requite their curtesies, <sup>a</sup> let them  
bee rewarded in the resurrection of  
the iust; reward them, ô God, on our  
behalfe; ô Lord, thy mercie <sup>b</sup> endu-  
reth for euer.

<sup>a</sup> Luk. 14, 14

<sup>b</sup> Psa. 138, 8

O GOD, the Holie-ghost, take  
from vs the desire of reuenge <sup>c</sup>, least  
rendring euil for euil to anie man  
wee purchase the like punishment:  
but while time serues <sup>d</sup>, let vs doo

<sup>c</sup> Eccl. 28, 1

<sup>d</sup> Gal. 6, 10

good vnto al, especiallie to them

which are of the household of

faith, according to the exam-

ple of our heauenlie Fa-

ther <sup>e</sup>, who is blessed

<sup>e</sup> Mat. 5, 45

for euermore,

*Amen.*

## 7. A praier against the offenses of this world.



<sup>a</sup> Act. 16, 24

<sup>b</sup> Iohn. 3, 16

<sup>c</sup> 1. Ioh. 5, 19

<sup>d</sup> 1. Ioh. 3, 16

<sup>e</sup> Iohn. 3, 19

<sup>f</sup> Matth. 24, verse, 38.

Heauenlie Father, and eternal God, which hast created the world <sup>a</sup>; and so didst loue the same, that thou gauest thine onelie begotten Sonne <sup>b</sup>, that whosoever beleeueth on him should not perish, but haue life euerlasting.

The whole world lieng in wickednes, <sup>c</sup> dooth not confesse thy loue, it is altogether giuen to pleasure <sup>d</sup>, full of carnal concupiscence; lust of the eyes, and pride of life;

It is the malignant Church which is the sinke of sinne, and a confused heape of wicked men, which loue darknes <sup>e</sup> more than light.

Al things in this diseased world are replenished with outrageous wickednes <sup>f</sup>, and horrible offenses; especiallie in this last doting age, wherein most grieuous and lamentable sinnes doo reigne, and al things leese continuallie of their virtue.

For what dooth increase but the contempt of God and his word, vngratefulness,

gratefulnes, bellicheere, riottousnes, vnlawful pastimes, and a shameful abuse of al good things ? From whence doo insue mortal punishments, as are the woful disorders in Cōmon-weales, and other horrible euent.

So that al things as it were ouerburdened and wearied, doo grone, and trauel in paine together with thine elect, and desire a deliuerance <sup>g</sup> from such and so great euils, wherevnto they are subiect, and made to serue to vanitie at the lust of the wicked.

<sup>g</sup> Rom. 8, 19.

Vnto thee doo we crie from the botome of our harts, Segregate vs, o Lord, from the darkenes, deceipt, and filthines of this world, and withdrawe vs from the desire of earthlie things, that being incorporated into thy congregation, where thy Diuinitie dooth abide, we maie seeke after heauenlie things <sup>h</sup>, and forsake earthlie which are fraile and transitorie <sup>i</sup>.

<sup>h</sup> Colo. 3, 2.

<sup>i</sup> 1. Cor. 7, 31.

<sup>i</sup> 1. Ioh. 2, 17.

O righteous Father, the world doth not knowe thee, but thy Sonne doth knowe thee <sup>k</sup>; and they to whom thy Sonne doth reueale thee by thine holie Spirit.

<sup>k</sup> Mat. 11, 27.

Giue vs the same thy Spirit, that we maie knowe what riches wee haue re-

L.I.

ceiued

1. Cor. 2, 13

8

ceiued by Christ, and speake not the things which mans wisdom dooth teach, but with thy Spirit shal teach comparing spiritual things with spiritual.

m Col. 3, 2.

Keep vs in the confession of thy Name, that thou in vs maist be glorified, and that wee saue not of terrene and worldlie things, but dwelling in minde in heauen maie seeke those things that are aboue<sup>m</sup> and bee made partakers of the diuine nature, and flie from the corruption, which is in the world: least in this miserable and drunken state thereof, we inwrap our selues in worldlie cares, which withdraw our mindes from the exercise of godlines, and choake the good motions of the holie Spirit.

b. Ioh. 2, 15

o. 1. Cor. 7, verse, 30.

31. 1. Ioh. 2, 17.

Grant therefore that wee loue neither the worlde<sup>n</sup>, nor the things in the world: but vsing this worlde, wee maie bee as those which vse it not<sup>o</sup>. For the forme of this worlde dooth passe awaie.

p Matt. 7, 13

Rule thou our harts, that wee giue not our selues to the pleasures of this world; neither enter into the broad waie, and wide gate<sup>p</sup> which bringeth to eternal destruction: but shunning  
al

al the enticements of this world may go in at the narrow gate to the kingdome of heauen.

Matth. 7, 14

O Christ our redeemer, which hast chosen and seuered vs from this world, that, not imitating the same, we might be saued: giue grace that al which haue promised wholie to serue thee, which doest ouerthrow the prince of this world<sup>r</sup>, may be safe from al the assaults of the subtile spirit.

¶ Ephes. 2, 2  
Iohn. 12, 31

For it were a shamesul and traitorous deed to promise wholie to be thy seruants, and yet to fauour thy mortal enimie, and to followe his works. But hee that warrerh<sup>r</sup> labourerh to please him which hath chosen him to be a soldier.

¶ 2 Tim. 2, 4

Guide vs that we follow not the vading glorie of this world, neither delite therein. For hee which wil fauor the world is an enimie to God<sup>r</sup>. But let the world be crucified to vs<sup>r</sup> and wee to the world, through the denial of our selues, and renouncing al the enticements of the same<sup>n</sup>.

¶ 1. Ioh. 2, 15  
Matth. 7, 24  
¶ Gal. 6, 14

Grant vs grace, that wee may walke wiselie<sup>x</sup> and circumspectlie in this present world, not as fooles and vnwise, but as wise: and shun al occasi-

¶ Luk. 9, 23.  
¶ Eph. 5, 15.  
Coloss. 4, 5.  
1. Peter. 4, 2.

ons of falling, and redeeme the time  
 y Eph. 5, 16 y bicause the daies are euil.

O God the Holie-ghost, powre into  
 vs thine heauenlie wisdom, which is  
<sup>a</sup> Eccle. 1, 1 from aboue <sup>z</sup>, that in spiritual mat-  
 Prouer. 2, 6 ters wee may cast off altogether the  
 James. 1, 5 wisdom of the world, which is foo-  
<sup>a</sup> 1. Cor. 3, lishnes with God <sup>a</sup>, and in the simpli-  
 verse. 19. cite of mind cleaue vnto thy word,

Instruct vs, that hauing renounced  
<sup>b</sup> Titu. 2, 12 vngodlines <sup>b</sup>, we may walke vpright-  
 lic and godlie in this world; looking  
 13 for that blessed hope, and appearing  
 of the glorie of the great God, and of  
 our Sauior Iesus Christ, which gaue  
 14 himselfe for vs to redeeme vs from al  
 iniquitie, and to make vs a pure pe-  
<sup>c</sup> Phil. 2, 15 culiar people vnto himselfe, zelous of  
 Ephes. 2, 10 good works <sup>c</sup>,  
 1 Peter. 2, 9.

Comfort our minds, that our hearts  
 be not troubled <sup>d</sup> when the world doth  
<sup>d</sup> Iohn. 14, 1 17 persecute vs. For wee are counted no  
 better than the verie excrements, and  
<sup>e</sup> 1. Cor. 4. offscouring of this world <sup>e</sup>. And there-  
 verse. 13. fore make vs patientlie to beare, not  
 onelie euerie miserie incident to al  
 men: but also the peruerse and sinister  
 iudgement of the worlde, the which  
<sup>f</sup> 1. Pet 2, 23 also thou didst suffer for our sakes <sup>f</sup>.

Psal. 22, 6.

Vphold vs in the mids of our af-  
 flictions



afflictions, that both the world, and the  
 prince thereof may wel knowe, that  
 thou hast a tender care & ouer thy <sup>3 Ioh. 3. 15.</sup>  
 poore flock, and wilt protect and saue  
 the same euerlastingly, *Amen.* 16

## 8. Euening praier, on Thursdaie.



E thanke thee, <sup>a King</sup> <sup>2 Psal. 136. 2.</sup>  
 of heauen and earth, 3.  
 for protecting vs this 26.  
 daie by thy strong  
 hande, and stretch-  
 ed out arme from al  
 perils.

The right hand of the Lord <sup>b</sup> bring- <sup>b Psal. 118. 15</sup>  
 geth mightie things to passe; the  
 right hand of the Lord hath exalted  
 vs; the right hand of the Lorde dooth  
 great things, it hath kept vs from al  
 euil; the Lord hath saued our soules.  
 Therefore wee wil be mindful of thee,  
 ô Lorde, vpon our beds, and waking  
 will we meditate of thy goodnesse, be-  
 cause thou hast bin our helper <sup>c</sup>; vn- <sup>c Psal. 63. 7.</sup>  
 der the shadow of thy wings we wil  
 reioice. Our soules cleaue vnto thee. 8.

l. 3. bicause

bicause thy right hand hath vpholden vs, and saued vs in our extremities.

Wee wil be mindful of the time past wherein thou maruelouſſie didſt aſſiſt vs, and meditate of al thy deedes <sup>d</sup>. Wee wil diſcourſe of the workes of thine hands, and wil neuer forget thy mightines.

<sup>e</sup> Esdr. 3. 11 For thy mercie endureth for euer<sup>e</sup>, and thou wilt not deſpiſe the workemanship of thine owne hands.

Now bleſſe the Lord al his ſeruants <sup>f</sup> which ſtand in the houſe of the Lord in the courts of the houſe of our God;  
 2. in the night liſt vp your hands to his ſanctuarie, and bleſſe the Lord. The  
 3. Lorde which made both heauen and earth bleſſe vs from aboue.

Vnto thee, o Lorde, doo wee liſt vp our hands, and beſeech thee with al humblenes of minde, pardon al our finnes, which this daie wee haue committed either againſt thee, or our neighbors.

<sup>g</sup> Esai. 59. 3 Our hands are deſiled with blood<sup>g</sup>, and our fingers with much iniquitie. Our tranſgreſſions are afore thee, and make anſwer againſt vs.

<sup>h</sup> 2. Esdr. 8. But doo not thou, Lorde, beholde verſe, 26. the wickednes of thy people <sup>h</sup>: but remem-  
 remem-

remember thy couenant which thou  
 hast made with vs in the blood of thy  
 Sonne : neither consider thou our  
 wicked enterprises, but haue in mind  
 that thy testimonies are pure among  
 vs, and thy worde vndefiled. Thinke  
 not vpon those that haue walked fai-  
 nedlie before thee : but remember  
 them which according to thy wil doo  
 feare thee. Neither doo thou destroe  
 them which haue liued beaftlie : looke  
 vpon them that not onelie teach, but  
 obserue thy commandements. Take  
 thou none indignation at them which  
 are woorse than beasts : but loue them  
 alwaies that put their trust in thy  
 righteousnes and glorie. For wee and  
 our Fathers haue al the same sick-  
 nes : but because of vs sinners thou  
 shalt bee called mercifull. For if thou  
 hast mercie on vs, thou shalt bee cal-  
 led merciful to vs that haue no works  
 of righteousness.

And therefore be thou merciful vn-  
 to vs, o Lord, for thy Name sake, and  
 pardon al our transgressions, where-  
 by most infinitelie wee haue deserued  
 thine euerlasting displeasure. Let  
 thine hand bee readie to saue vs, that  
 we maie prefer thy commandements

2 Esdr. 8, 27.

28.

29.

30.

31.

32.

i Ps. 119, 14. aboute al things <sup>i</sup>, and fulfil them with  
127. our fingers.

\* Psal. 77, 2. O Lord <sup>k</sup> in our troble doo we seeke thee ; our handes in this night season are lifted vp to thee. Neither shal anie thing be in cause, but that in this darke and dreadful night, thou shalt lighten and illustrate euerie darke corner of our habitation , that our candles go not out by night.

1 Micā. 7, 8. When wee sit in darkenes <sup>l</sup> bring vs into the light, saue vs from vtter darkenes <sup>m</sup> where is weeping and  
m Matt. 22, verse, 13. gnashing of teeth.

Thou art the GOD which giuest light to our candle , lighten therefore  
n Psal. 13, 3. our darkenes, ô our God, <sup>n</sup> that wee sleepe not in death. And protect vs by  
o Esai. 51, 16 the shadow of thine hand <sup>o</sup> that none euil sticke to vs this night.

Deliuier vs from the snare of the  
p Psal. 91, 3. hunter <sup>p</sup>, and from the noisome pesti-  
4. lence. Defende vs vnder thy wings, and vnder thy feathers wee shall bee  
5. safe. Let thy truth compasse vs like a shield, that wee bee not afraid for anie  
6. terror by night, nor yet either for the pestilence that walketh in darkenes, or for the sickenes that destroyeth at  
7. noone daie. A thousand shal fal beside

vs, and ten thousande on our right hand, but it shal not come nigh vs.

O Lorde, deliuer vs out of the hands of our enimies <sup>4</sup>, and saue vs <sup>7</sup> Psal. 21, 8. from such as persecute our soules: <sup>1</sup> Psal. 36, 11. they imagine wickednes in their chambers, they sleepe not <sup>r</sup> except <sup>1</sup> Pro. 4, 16. they haue doone mischiefe, and sleepe is taken from them vntill they haue doone harme.

O Lord keepe vs, ô Lord, bee thou our defense ouer our right hand, that the sunne parch vs not by daie <sup>1</sup>, nor <sup>1</sup> Psal. 121, 6. the moone by night.

The Lord is our light <sup>1</sup>, and our <sup>1</sup> Psal. 27, 1. saluation, whome then should wee feare? The Lorde is the strength of our life, of whome then should we bee afraid? Though an host of men were laid against vs; yet shall not our harts bee afraid: and though the wicked should rise vp against vs to deuoure our flesh; yet it shal be our comfort alwaie; that thou wilt hide vs in thy

Tabernacle in the euil daie, and

defend vs in the secret place

of thy dwelling through

Christ our Lord,

*Amen.*



# 1. On Friedaie, Morning praier.



Blessed is the Lorde  
GOD of Sabbaoth  
which by his com-  
mandement created  
the morning, and as-  
signed <sup>a</sup> to the daie

<sup>a</sup> Iob. 38, 12  
13.

spring his place, where arising euerie  
daie it apprehendeth the wings of the  
earth, and speedilie runneth to the vt-  
termost parts of the world.

<sup>b</sup> Psa. 77, 13  
14.

Who is like our God, <sup>b</sup> which dooth  
woonderous things both in heauen  
and earth?

<sup>c</sup> Esai. 66, 1.  
Acts. 7, 48.

O Lord, <sup>c</sup> heauen is thy scat, and the  
earth is thy footstoole.

49.

Vnto thee doo wec bend our selues,  
yeelding most humble thanks, for  
that it hath pleased thee of thy woon-  
ted goodnes to preserue vs this night  
vnder thy merciful protection.

Of

Of thy clemencie hast thou deliue-  
red our soules out of trouble, with thy  
shield of saluation hast thou compas-  
sed vs about, like as the shepherd <sup>d</sup>  
watcheth, and looketh to his flocke.

<sup>d</sup> Esai. 40, 11  
Ierc. 31, 10.

Wherefore we wil sing of thy pow-  
er <sup>e</sup>, and praise thy mercie betimes in  
the morning. For thou hast bin our  
defence and refuge in the daie of our  
trouble.

<sup>e</sup> Psa 59, 16

We beseech thee euen for the blou-  
di sweate of thy Sonne, our Lord and  
saiour Christ, that thou woldest vouch-  
safe this morning to moisten & molli-  
fie our harts, through the grace of thy  
holie Spirit.

As the morning dew <sup>f</sup> spreading it  
selfe carelie before daie doth wet, and  
fil the earth; and as the morning raine  
<sup>g</sup> by drops dooth water drie places,  
whereby they doo fructifie and bring  
foorth herbs and grasse: so extend thy  
grace toward vs <sup>h</sup>, and by thine hea-  
uenlie dew beesprinkle our harde and  
drie harts, that we may wholie delight  
<sup>i</sup> in the waies of thy righteousness, and  
walke in the paths of thy commande-  
ments.

<sup>f</sup> Wis. 11, 19

<sup>g</sup> 2. Sam. 23  
verse, 4

<sup>h</sup> Psal. 72, 6.  
Mich. 5, 7

<sup>i</sup> Ps. 119, 14.

Let thy liuing Spirit <sup>k</sup> guide vs  
foorth into the lande of righteousness,

<sup>k</sup> Ps. 143, 10

Pfal. 143. 11 O Lord, for thy Name sake quicken vs  
in thy rightcousnes, that thy word may  
1 Psal. 119, be <sup>1</sup> a lanterne vnto our feete, and a  
verse, 105 light vnto our steps.

2 Psal. 25. 4 Shew vs thy waies<sup>m</sup>, ô Lorde, and  
teach vs thy paths.

Order our steppes according to thy  
2 Psal. 119, word, so shal no wickednes<sup>n</sup> haue do-  
verse, 133. minion ouer vs, neither shal wee wan-  
der from the right waie.

29 Take from vs the waie of lieng, and  
grant vs gratiousslie thy lawe.

O would to God our waies were di-  
rected to the keeping of thy statutes,  
2 Psal. 119, that we might not walk<sup>o</sup> in the coun-  
sel of the wicked, nor stand in the way  
of sinners, nor sit in the seate of the  
2. scornful, but delight in the lawe of  
the Lorde, and exercise our selues  
therein daie and night, then should  
3. wee be as a tree planted by the rivers  
Terem, 17. 8. of waters, that bringeth forth hir  
frute in due season.

O Lord, in our troubles we wil seeke  
thee carelie in the morning, and re-  
turne vnto thee our God, which are  
readie at the spring of the daie, and  
wilt come vnto vs as the fructifieng  
2 Hose. 6. 3. raine<sup>p</sup>, and as the timelie and lat-  
ter shoure which dooth good to the  
earth:



earth: be thou in like manner a refuge  
vnto the poore, and a timelie helper  
in our trouble.

Wee wil loue thee deerelic ⁊, ô 9 Psal. 18 1.  
 Lord our strength : thou art our rocke  
 and our defence, our Sauior, our God,  
 and our might in whom wee wil trust;  
 our buckler, the horne of our saluati-  
 on and our refuge.

Keepe vs, Lord, from the hands of  
the vngodlie; preferue vs from wic- r Psa. 140, 4  
ked men, which are purposed to ouer-  
throw our goings.

The proud haue laid a snare for vs,  
and spred a net abroad with cordes,  
yea, and set traps in our waie . But de-  
liuer thou our soules from death ;  
and our feete from falling.

For thou art righteous, O Lorde,  
and dwellest in the middes of vs <sup>r</sup> do-  
ing none iniquitie : but earelie, care-  
lie euerie morning bringest thou  
foorth thy iudgement vnto light, and  
wilt not be drawn awaie from sauing  
vs, that wee bee not hurt of bloudie  
fellowes, of theeues and murthe-  
rers, whose feete are swift <sup>u</sup> to shed  
bloud.

<sup>r</sup>Soph. 3,5.  
<sup>u</sup>Pro. 6,18.  
Prou. 1,16.

In thy Name , ô Christ , king of  
eternal glorie we wil tread vpon the  
Serpents

\* Luk. 10, 19 Serpents and Scorpions <sup>a</sup>, and ouer  
the whole power of the enimie, and he  
shal not hurt vs, for thy word shal saue  
y Wis. 16, 12 vs <sup>y</sup>, which huest and rulest with the  
Father in the vnitie of the holie Spi-  
rit, a God for euermore, *Amen.*

## 2. A thankesgiuing for the *passion of Christ.*



E thanke thee, ô Lorde  
Iesu Christ God & man;  
for that of thine onelie  
and free mercie without  
anie works or worthines  
at al of ours, thou hast

41. Pe. 2, 24 redeemed vs <sup>a</sup> miserable sinners, and  
Matth 8, 17 damned men through thy most inno-  
Esai. 53, 4 cent and holie passion.

O sweet Iesu, how bitter and great  
were thy paines; how horrible and  
cruell thy punishment; how greeuous  
and lamentable thine affliction; how  
bloodie thy wounds; thy dolours how  
diuers; and thy death how shameful,  
which thou sufferedst for vs?

How inestimable was the loue, that  
moued thee to endure such and so  
great torments to reconcile vs to the  
Father <sup>b</sup>?

\* 1. Ioh. 3, 16

2. *for the passion of Christ.*

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In the mount of Oliues <sup>c</sup>, through our infinite sinnes lighting vpon thee and sense of the most heauie displeasure of thy Father against our wickednes, thou didst sweate, contrarie to our common nature, blood, that the drops <sup>d</sup> like blood trickled vpon the earth, and so after a maruellous maner blood came out of thee being expelled through the resolution of the spirits, nature being broken and languishing by reason of thine intollerable sorowes and torments.

<sup>c</sup> Luke. 22, verse, 39.  
Matth. 26, vers. 38, &c.  
Marke. 14, verse, 31.  
<sup>d</sup> Luke. 22, verse, 44.

And therefore, thy disciples being fled <sup>e</sup>, thou didst voluntarilie commit thy selfe <sup>f</sup> into the hands of the cruel lewes, which brought thee most rigorously bound without compassion from the presence of one corrupt iustice vnto another more cruel: where thou being falslie accused, wast vniustlie condemned, contemptuously spit vpon, opprobriously obraidcd, and buffeted most iniuriuously.

<sup>e</sup> Matth. 26, verse, 56.  
<sup>f</sup> Matth. 26, vers. 53, &c.

For our offences thou wast wounded <sup>g</sup>, and for our wickednes broozed, for the offences of thy people thou wast beaten, killed, and with sharpe thornes crowned, and contumeliously dealt withal.

<sup>g</sup> Esai. 53, 5

For

<sup>1</sup> Psal. 22, 6.

for our sinnes thou wast cruellie handled, a worme <sup>h</sup>, not a man: a verie scorne of men, and the outcast of the people.

<sup>1</sup> Esai. 53, 3.

2.

Thy looke was odious, and il fauoured, a man thou wast ful of sorrowes, without forme or beautie, so that they had no lust vnto thee.

<sup>k</sup> Mark. 14,

verse, 65.

Matth. 27,

vers. 30, &c.

Iohn. 16.

verse, 3, &c.

Besides some couered thine eies <sup>k</sup>, and laide vpon thy face with their fists, exasperating thy torments with manie scoffes, and mockes.

<sup>1</sup> Iohn. 19, 5

Thy blessed bodie was so mangled, and cut with stripes, that euen an Ethnike pitieng the same, vttered these wordes, <sup>1</sup> Behold the man.

<sup>m</sup> Mat. 27,

verse, 38

Mark. 15, 27

28

<sup>n</sup> Deu. 21, 23

Galat. 3, 13.

Finallie, for our enormous offenses, thou wast hanged, like an accursed wretch <sup>m</sup> betweene two theeues; afflicted with a most odious kinde of death <sup>n</sup>; pearced through the hands and the feete, whereby thou didst encounter with most extreame torments; which were so great, that for a space, thou wast after a sort without al maner comfort <sup>o</sup>, and constrained through thy great sorrowe and greuousnes of paine to drinke vinegar <sup>p</sup>; and so in the extremitie of paine thou didst giue vp thy Ghost, commending the

<sup>o</sup> Mark. 15,

verse, 34.

<sup>p</sup> Matth. 27

verse, 48.

Mar. 15, 36.

Iohn. 19, 30.

the same vnto thy deere Father <sup>q</sup>, in <sup>q</sup>Luke. 23.  
wonderful patience, like a sheepe lead verse, 46.  
to the slaughter <sup>r</sup> and as a lambe quiet <sup>r</sup> Esai. 53, 7.  
before the shearer, thou didst not o-  
pen thy mouth to raile <sup>t</sup>, yea, that was <sup>r</sup> Acts. 8, 32.  
so farre from thee that thou praiedst <sup>r</sup> 1. Pet. 2, 23.  
for thine enemies <sup>t</sup>: that so by thy tor- <sup>r</sup> Luke. 23,  
ments hauing quieted vs from al guilt verse, 34.  
as wel of fault as of punishment, wee  
might be healed.

For to this ende didst thou beare  
the burden of our sinnes vpon the  
wood of the crosse <sup>u</sup>, that thou might- <sup>u</sup> 1. Pe. 2, 23  
test recouer the peace of soules for  
such as are healed by thy stripes, and  
obtaine the true righteousness for as  
manie as beleue on thee, that the  
wrath of thine eternal Father, which  
is a consuming fire <sup>x</sup>, doe not deuoure <sup>x</sup> Psal. 2, 12  
vs.

O Iesu Christ, sonne to the liuing  
God, for these torments, and al other  
thy passions, wee wil honor, praise, and  
thanke thee for euermore, beseeching  
thee most humbly, that thy passions  
maie worke and take effect in vs, and  
bee a present and most wholesome  
medicine in al necessities; and that  
alwaies being mindful of the same,  
wee maie reioice therein <sup>y</sup>; make it a <sup>y</sup> Gal. 6, 14.  
comfort

<sup>a</sup>1. Pet. 2, 21

<sup>a</sup>Luke. 23,

verse, 34.

Acts. 8, 32.

<sup>b</sup>Mat. 5, 44

Luke. 6, 28.

1. Peter. 2,

vers. 21. &c.

<sup>c</sup>1. Pet. 2, 24

<sup>d</sup>Phili. 3, 9.

comfort for our selues against al the  
tentation of Satan, and the force of  
sinne and the Lawe; that thy crosse  
maie be an enample to vs <sup>x</sup> that wal-  
king in thy steps, wee render not re-  
buke for rebuke, but maie imitate thy  
long suffering <sup>a</sup>, and praie for such as  
curse vs <sup>b</sup>; and finallie, maie so thinke  
vpon, and celebrate the cause of thy  
death, that the consideration thereof  
maie vtterlie both extinguish al the  
flames of vnlawful concupiscense, and  
burie the intisements of the flesh,  
and also raise vp the seede of godlines,  
and nourish the loue of vertue within  
vs, that so being wholie dead vnto  
sinne, we maie liue vnto righteousness  
and serue thee which barest our sinnes  
in thy bodie <sup>c</sup> vpon the crosse, but li-  
uest now <sup>d</sup> and reignest with the Fa-  
ther in the vnitie of the holie Spirit, a  
God for euermore, *Amen.*

### 3. A praier for true repentance.

<sup>a</sup>Psa. 103, 8.

Exod. 34, 6.

Psal. 86, 5.

15.

Ioel. 2, 13.



Lord God, which art  
ful of compassion <sup>a</sup>, and  
mercie, long suffering,  
and of great goodnes,  
thou continuest thy  
mercie

3. *for true repentance.*

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mercie for thousands <sup>b</sup>, taking awaie iniquitie, sinnes, and offences; thou callest vs after thy woonted mercie by thy word to repentance, & hartie conuersion. For vnto al, and euerie one is repentance and forgiuenesse of sinnes preached <sup>c</sup> in thy Name.

<sup>b</sup> Exo. 20, 6

<sup>c</sup> Luke, 24.  
verse, 47.

<sup>d</sup> Rom. 2, 4.  
2. Peter. 3, 9

Moreouer, we knowe the riches of thy lenitie <sup>d</sup>, patience, and long suffering in this, that thou doest not suddenly at vnawares take awaie sinners from the earth, neither ouerwhelme them by and by, through thy iustice in their wicked deedes dooing; but giuest them a space to repent: which is a most notable argument, that thou wilt not the death of a sinner <sup>e</sup>, but rather that hee bee conuerted and liue.

Eze. 33, 11.  
2. Peter. 3, 9

For thou art merciful ouer al, because thou canst al <sup>f</sup>, and dissemblest the sinnes of men for their amendment.

<sup>f</sup> Wis. 11, 16

Thou louest al things that are <sup>g</sup>, and abhorrest nothing which thou hast made, neither hast thou ordained anie thing which thou doest hate, but sparest al, because they are thine, ô Lord, loue of our soules.

<sup>g</sup> Wis. 12, 13

Therefore do we certainlie belceue  
that

that the promise of free reconciliation is vniuersal, and belongeth to al conuerted.

O how good and pleasant is thy Spirit, Lorde, in al things, therefore doost thou manie times punish such as go astray, that being warned of their faults, they may depart from their

<sup>h</sup>Wisd. 12, wickednes<sup>h</sup>, and belecue in thee.

verse, 20, Thou callest offenders into the waie by affliction, and by iudgeing doest thou by little and little giue place for amendment<sup>i</sup>, knowing ful wel what the generation and corruption of man is, and how it may be reduced.

<sup>i</sup>Wis. 12, 10

O thou masterer of power, with great moderation doost thou iudge mankind, and after this maner doest thou teach thy people, that they should bee righteous, and hast made them children of a good hope<sup>k</sup>.

<sup>k</sup>Wis. 12, 19

Moreouer, for a caution, and instruction to vs thou doest manie waies <sup>l</sup>scourge our enimies, that thereby wee may consider of thy goodnes, and also beeing iudged may trust in thy mercie.

<sup>l</sup>Wis. 12, 21

Vnto thee, most merciful God, doe wee crie, which knowest the hardnes  
● of



of our harts, and that, through original sinne our harts being hardned <sup>m</sup>, <sup>m</sup>Rom 2,5. wee haue no power of our selues to returne and rise vp:

Conuert vs, ô Lord, <sup>n</sup> and wee shal <sup>n</sup>Ier. 31. 18. be conuerted, bicause thou art our God, and being conuerted wee wil do penance.

Shew vs our offences, that striking our thighes wee may be hartilie sorie for our sinnes committed.

Heale vs, ô Lord, and wee shal bee whole; saue vs, and wee shal be saued  
°: for thou art our praise.

° Ier. 17, 14.

Behold, wee are as a sheepe <sup>p</sup> wandering, and readie to perish, seeke thy seruants, ô Lord, that wee forget not thy commandements. Circumcise <sup>q</sup> the foreskin of our vnderstanding, that our harts be not hardned.

<sup>p</sup> Psal. 119.

ver. the last.

<sup>q</sup> Iere. 4, 4.

O Iesu Christ, looke vpon vs with thine eies of pittie; euen as thou lookedst backe vpon the sinful woman <sup>r</sup> in the banket, which prostrating herselfe at thy feet, bitterlie did bewaile hir wickednes.

<sup>r</sup> Luke. 7.

vers. 37, &c.

Likewise fauour vs as thou didst the Publican <sup>s</sup>, standing a farre off in the Temple without lifting vp his eies vnto heauen for shame, but striking his

<sup>s</sup> Luk. 18. 13.

his brest onelie saide, Lord bee merciful vnto me a sinner.

Grant, that among the feares & terrors of conscience wee may take hold of thee by a liuelie faith (which hast redeemed vs from the curse of the Law<sup>t</sup>, and art made for vs wisdom<sup>e</sup>, and righteousness, and sanctification, and redemption) and neuer in the sight of conscience, yeeld our selues, and despaire, but vpholden by the voice of the Gospel may flie vnto thee our Mediator, and iustified by faith, <sup>x</sup> haue peace with God.

Restore also in vs the right of thy lawe, so that from our hearts wee may obeie thee our Redcemer, walking in newnes of life <sup>r</sup>.

Thou which hast suffered for vs in the flesh <sup>z</sup> giue vs grace that likewise in the same minde wee may be armed for the mortification of the flesh, that hencefoorth we liue, not after the lusts of men, but after the wil of God. For it is sufficient for vs <sup>a</sup> that wee haue spent the time that is past of the life after the will of the Gentils, walking in wantonnes, in lusts, in excesse of wines, in excesse of eating, in excesse of drinking, & abominable idolatrie, Mollifie

4. *for christian patience.*

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Mollifie our harts <sup>b</sup> that they maie <sup>b</sup> Rom. 2, 5  
repent, and esteeme greatlie of the  
riches of thy goodnes. 4.

Moreouer, repressse hypocrites,  
which flatter their affections and ex-  
tenuate the inner euils sticking in  
our nature, and iudge falselie of thy  
lawe, not knowing that the lawe is spi-  
ritual <sup>c</sup>, accusing euen our inclinati- <sup>c</sup> Rom 7, 14  
on to be euil.

Keep the diuel vnder, that hee  
compel not the troubled consciences,  
of some to desperation, either by hea-  
ping, and reaping vp of their offences,  
or extenuating thy mercie: but grant  
that al sinners maie come vnto thee  
by hearing thy word to repentance <sup>d</sup>, <sup>d</sup> Luk. 15, 7.  
that the Angels in heauen maie con-  
tinuallie haue occasion to reioice,  
*Amen.* 10

4. A praier for Chri-  
*stian patience.*



Omnipotent and eter-  
nal God, Father of our  
Lord Iesu Christ, which  
art the comfort of the  
afflicted, the ioy of  
the troubled, of the sorlorne the staie,  
and

and our refuge in the time of trouble,  
<sup>a</sup>Rom. 15, the God of pacience <sup>a</sup> and consol-  
 5. tion :

Thou knowest the weakenes of our  
 flesh, that wee are by nature feareful,  
 and of no courage, so that in crosses  
 and calamities we are not able to stand  
 of our owne strength.

Wherefore vnfainedlie, and from  
 the hart wee crie vnto thee, Keepe vs  
 vnder miseries and crosses, in faith  
<sup>b</sup>Titus. 2, 2 sound <sup>b</sup>, stedfast in hope, and in pa-  
 cience constant, that with quiet  
 minds, and a valiant courage we maie  
 suffer al iniuries and aduersitie; and  
 neuer, being broken with sorrow at-  
 tempt that which is contrarie to thy  
 commandements, but by acknowled-  
 ging thy wil, beare al sorts of cala-  
 mities with calling for thine assi-  
 stance <sup>c</sup>.

<sup>c</sup>Psal. 50, 15 Powre into vs godlie cogitations,  
 that wee maie neuer imagine the mi-  
 series and afflictions in this worlde,  
 to light vpon vs by chance, & against  
 thy wil: but that the Church is go-  
 uerned by thy prouidence, and with-  
<sup>d</sup>Amos. 3, 6 out thy permission that none euil <sup>d</sup>  
 (of punishment) commeth, but thou  
 sendest the same.

Gouverne thou our minds, that wee maie at no time imagine thee to bee our enimie, when wee are pinched with aduersitie: but beleue that wee are chastened of thy good and fatherlie purpose for the remnants of sinne abiding in this corrupted nature of ours, thereby to be stirred vp, and confirmed in the exercises of contrition, faith, confession, patience, and other like vertues.

Certes it is to bee accounted for an exceeding benefit, that thou sufferest not sinners to followe their owne mindes<sup>e</sup>; but thou withdrawest them by punishment from their impietie, least that liuing after their owne mindes, and dooing al things as they list, they perish in their wickednes:

<sup>e</sup>2. Mach. 8.  
verse, 13.

And therefore doest not thou winke alwaies at our sinnes, O God, as thou doost at the offenses of other nations; which thou sufferest to fil the measure of their iniquities, that so afterward at the ripenes of their offenses thou maiest be reuenged vpon them, and destroie them vtterlie in the daie of iudgement, and of reuengement:

But our iniquities thou doest visit

M. I.

by

15.

by and by with the rod of correction,  
and our wickednes with the whip of  
affliction.

2. Mac. 6, 16

Notwithstanding thou wilt not vt-  
terlie take awaie thy mercie from vs.  
Though thou punishest with aduer-  
sitie : yet doest thou not forsake thy  
people.

Furthermore it is expedient that  
our coltish flesh bee humbled, and  
brought vnder, and kept in awe <sup>i</sup>. For

71. otherwise hauing the head, it will  
waxe ouerlustie, and cast off the yoke

8 Rom. 7, 18

Galat. 3, 17

h Psal. 144, 24

1 Psal. 119, 67

of the Lorde, being of it selfe slowe  
our life fraile <sup>h</sup>, and prosperitie wea-  
rieng our minds, and making euen  
the wisest <sup>i</sup>, and most godlie manie  
times sluggish and headdie.

But the trobled soule is nigh vnto  
thee in the crosse; and praier is then  
most effectual, when it is exercised in  
affliction <sup>k</sup>.

h Psal. 50, 15

For the mind vterlie destitute of  
al other helpe of second causes where-  
vnto it woulde easilie cleaue, then  
dooth open it selfe before thee, and  
wholie dependeth vpon thee, not  
trusting in it selfe, but altogether in  
thee, O God, which raisest the dead

12. Cor. 1, 9

to life : and so our faith is founde  
more

more pretious than anie gold that  
perisheth<sup>m</sup>, to the praise, and glorie <sup>m</sup> 1 Pet. 1.7  
of thy Name.

Finallie, it becometh vs at the  
length to be confirmed like the bodie  
of Christ in his passion. that suffer-  
ing with him wee may also raigne to-  
gether with him <sup>m</sup> as his fellowe <sup>m</sup> Rom. 8.17  
heires.

For vnlesse we be warie of this life<sup>o</sup>,  
wee shal not easilie aspire to our ce- <sup>o</sup> Phil. 1.23  
lestial countrie. For which cause it is  
thy wil that by manie tribulations <sup>p</sup> 1 Pet. 1.3  
we must enter into the kingdome of  
heauen.

Wherefore wee beseech thee giue  
vs godlie minds, that we woonder not  
when wee are tried by the fire, as <sup>m</sup> 1 Pet. 4.14  
though a strange thing did happen  
vnto vs, but rather let vs reioise, that  
wee are partakers of the afflictions of  
Christ, that when his glorie appeareth  
we may be merie and glad.

Affist vs that through patience <sup>m</sup> wee <sup>m</sup> Heb. 12.1  
may run to the battel that is before  
vs, looking vnto Iesus the captaine, and  
finisher of our faith, who for the ioy  
that was set before him, endured the  
most shameful crosse:

Let vs beare in minde that hee en-  
dured

dured such speaking against him of sinners, that we should not be wearied & faint in our minds : but strengthened  
 {Colo. 1, 11. with al might <sup>f</sup> through thy glorious power vnto al patience and suffering, continue vnmouable in al tentations, neuer casting awaie our confidence<sup>r</sup> which hath a great recompense appointed.

36. For wee haue neede of patience, that after wee haue doone the wil of GOD, wee may receiue the promise.  
 "Hab. 2, 3. For yet a verie little while <sup>u</sup> and hee  
 Heb. 10, 37. that shal come, wil come, and wil not tarie.

Obleffed God, and Father of our  
 \* 2. Cor. 1, 3 Lorde Iesu Christ <sup>x</sup> which art the father of mercie, and God of al consolation, comfort vs in al our afflictions, that as the afflictions of Christ doo abound in vs, so withal  
 by him our consolation may abounde,

*Amen.*



# 5. A praier for women

with child, and in  
childbed.



Most wise God <sup>a</sup>, eternal Father of thy beloved sonne our Lord and Sauior Christ, Creator <sup>b</sup>, and keeper of al thy creatures, which through thine excellent wisdome, and counsaile, hast enjoined to womankind, that in paine & sorowe they should bring forth children <sup>c</sup> whereby not onlie this world is replenished, but a Church, which doth celebrate thy Name for euer, is gathered vnto thee :

<sup>a</sup> Psa. 147, 5

<sup>b</sup> Psa. 146, 5  
Acts. 14, 15  
Reuel. 14, 7

<sup>c</sup> Gen. 3, 16

And forasmuch as the paine of a woman in trauell is most extreme, which makes the Prophets <sup>d</sup> manie times to repeate the same in exaggerating the afflictions of punishment which the holie Spirit dooth threaten vnto the impenitent:

<sup>d</sup> Esai. 13, 8  
Esai. 26, 17  
Micah. 4, 10

Wee beseech thee in the Name of Christ thy Sonne, be merciful vnto al women either with child, or in childbed: giue them grace to cal into mind the decree, and pleasure of thine heauenlie

uenlie wil: let them neuer striue against thee through impatience, but in true faith and inuocation of thy name suffer thy crosse quietlie, knowing that by the seede of the woman, which hath broken the old serpents head<sup>e</sup> they are reconciled vnto thee.

<sup>e</sup>Gen. 3, 15

In this seede, which is Christ, the curse is cleane taken awaie<sup>f</sup>, and blessing restored to vs, that wee may receiue the promise of the Spirit, and the inheritance of eternal life.

<sup>f</sup>Galat. 3, 8

14

O almightie God, conuert now the sorowes of women in trauel into gladnesse, that they remember not their paines with mourning, for ioy that a man is borne into the world<sup>g</sup>.

<sup>g</sup>Ioh. 16, 21

Comfort them in the middes of their anguish, and helpe aswel the mother as the babe, especiallie in the danger of deliuerance<sup>h</sup>.

<sup>h</sup>2. Kin. 19.

verse, 3.

<sup>i</sup>Esaie. 37, 3.

If thou blessed God, be not present, they perish vndoubtedlie, al the world can not helpe them in that extremitie.

O eternal God, which of the seede of man framest the liuing infant in the mothers wombe<sup>i</sup>; and nourishest the same congealed in blood, that the flesh within the time of ten moneths

<sup>i</sup>Wisd. 7, 3.

may

5 for women with child, &c.

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maie take shape, drawing nourishment  
from the mother; we are <sup>k</sup> al the work- <sup>k</sup> 2. Esd. 8, 7  
manship of thine hands.

We giue thee thanks, Lord, for  
fearefullie <sup>l</sup> and woonderfullie are we <sup>1</sup> Ps. 139, 14  
made: maruellous are thy workes, and  
that our soules know right wel.

Our bones are not hid from thee,  
though wee were secretlie made, nei-  
ther our substance in the inner parts of  
our mothers wombe.

15.

Thine eies did see our substance be-  
ing without forme, and in thy booke  
were al our members written.

16.

Thy handes haue made vs <sup>m</sup>, and <sup>m</sup> Job. 10, 8  
facioned vs altogether round about:  
with skin and flesh hast thou couered  
vs, and ioined vs together with bones  
and sinewes: thou hast giuen vs life  
and grace, and thy visitation hath pre-  
serued our spirits.

17.

Grant, wee beseech thee, to al in-  
fants yet vnborne, that knit together  
with their due veines and members,  
they maie come forth into this world  
sound, and perfect without fault or de-  
formitie.

Staic the furiousnes of wicked spi-  
rits, that they shew not their tyrannie  
vpon yoong infants.

●

M. 4.

Keepe

Keope al with child, that, no waie being terrified, or trobled extreemlie, they be vntimelie deliuered.

Giue grace also to the babes newlie borne, that, together with their outward baptisme, they maie be receiued into the congregation of the faithfull, with wholesome water through the renewing and regeneration of the holie Spirit<sup>n</sup>, which thou wilt plenteouſlie powre vpon them, through Iesus Christ our Sauior; that being iustified by his grace, they maie be made heires according to the hope of eternal life, and become new creatures through him.

Strengthen al women deliuered; that being restored to their woonted health, they maie glorifie thee their helper in the time of neede<sup>o</sup>, and learne afterward to repose their whole confidence in thee, which art nigh vnto al that cal vpon thee<sup>p</sup>, to al, we saie, calling vpon thee in truth.

And if at anie time through thine vnsearchable iudgement, an vntimelie birth, or (if, without offending thy godhead, we maie saie) unluckie deliuerance happen: so comfort, ô merciful God, the mourneful and sad parents,

6. *for captiues.*

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rents, that they faint not with sorrow,  
but beleue rather that the woful  
chance is a trial of their faith<sup>a</sup>, hope<sup>a</sup> and patience. 1. Pet. 1, 7.

For thou art a merciful, and gracious  
God, forgiuing our sinnes. Though  
thou art angrie with our wickednes:  
yet in thy displeasure thou remem-  
breſt thy mercie, that the troubled maie  
take comfort<sup>r</sup> and the afflicted find<sup>r</sup> grace. Hab. 3, 16

For thus do al thy seruants persuade  
themselues, that, if they bee tried<sup>r</sup>, Tob. 3, 21  
they ſhal bee crowned; if they be tro-  
bled, they ſhal be deliuered; and if they  
be chaſtened, they ſhal be ſaued.

For thou haſt no pleaſure in our  
damnation, which bringeſt faire wea-  
ther after ſtormes, and gladnes after  
teares.

Thy Name, o Lord, bee praised for  
euer, Amen.

4. A praier for captiues.



Lorde our gouernor,  
thou haſt prepared thy  
ſeate in the heauens<sup>a</sup>,  
thy kingdome<sup>b</sup> is an  
euerlaſting kingdome,  
m. 5. and

<sup>a</sup> Pf. 103, 19.

<sup>b</sup> Pf. 145, 13.

Dan. 7, 14.

Luke. 4, 33.

and thy dominion indureth throughout al ages. In thine hand is strength and authoritie : none can resist thy power.

We beseech thee, be mercifull vnto al in captiuitie, and oppressed with most grieuous flauerie; especiallie vnto such as for the confession of thy Gospel, doo suffer persecution, banishment, imprisonment, perils of life, of good name, and of goodes : comfort them with thy Spirit, deliuer them from cruel bondes by thy diuine power, and grant such lawfull meanes according to thy wisdom<sup>e</sup>, that thy faithful maie be deliuered.

<sup>c</sup> Psa. 147, 5

O Lorde, bring home thy captiues exiled for thy Name sake <sup>d</sup>, that they maie confesse thee, and extol thy goodnes.

<sup>d</sup> Esai. 11, 11

O that God would heare the mourning of the imprisoned <sup>e</sup>, and deliuer the children of death!

<sup>e</sup> Ps. 102, 20.

O that God would bring home the captiuitie of his people! then should wee bee like such as dreame <sup>f</sup>, our mouthes should bee filled with laughter, and our tongue with ioy. Then should they saie among the Gentiles,  
 The Lorde hath doone great things for.

<sup>f</sup> Psal. 126, 1

2.

3.

for.

for them; yea, the Lorde hath dealt maruelouslie with vs, we are made iocond.

Turne againe our captiuitie, O Psal. 126, 4.  
Lord, as the riuers in the south. For thou alone art our assister of whome commeth ialuation <sup>g</sup>, thou deliuerest <sup>g</sup> Ps. 68, 20.  
such as are bound by thy power, and despisest not the groanings of the afflicted.

Praised be the Lord, euen the God of our saluation, who deliuereth vs, and letteth loose his captiues, and that without gifts or reward <sup>h</sup> freelic for his. <sup>h</sup> Esai. 45, 13.  
holie Name sake. 19

Therefore shal the people worship thee, O Lord, and praie vnto thee: for thou saiest vnto the bound, Come out; and to those that sit in darkenes, Come to light. 23

O Lord, cal into minde thy manifold mercies <sup>i</sup>; deale with vs according to thy wonted goodnes, and giue not thine inheritance into the hands of thine enemies, least they make sale of vs, and spoile our land. <sup>i</sup> Dan. 9, 16.

Forgiue our sinnes, and transgressions; let not aliens haue dominion ouer vs <sup>k</sup>, neither let our houses passe <sup>k</sup> Lament. 1.  
vnto strangers; let vs not bee as verse, 5, &c.  
exiles,

exiles and pupils without a Father; neither our mothers, as widowes without husbands; let not our old men be waiting in our ports, nor yet our countrie lament for the waste which the enimie would make.

Heale the sorrowes of the daughter of thy people; and bee merciful to our sinnes, for the glorie of thy name sake.

Breake thou the chaines of the imprisoned, and deliuer such as are bound with manacles and fetters; cast off their yoke that they may praise thee for euer.

1 *Ps.* 107, 14

Bring them out of darkenes <sup>1</sup> and the shadowe of death; Breake the  
 19 gates of brasse, and smite the bars of iron in sunder, that they may knowe that thou art their Lorde, when thou hast broken the cordes of their yoke  
<sup>m</sup>, & deliuered them out of the hands  
*Ezec.* 34 <sup>m</sup>, of those that serued themselues of  
 verse, 27 them.

But if it be thy wil for the trial of their faith and patience to detaine some in exile and seruitude a longer time: then comfort such with thy Spirit, and mitigate their paines; that they may finde fauor in the sight of them  
 whom



whom they are compelled to serue, <sup>n</sup>Baru. 1, 12  
and cast not them off for euer<sup>o</sup>. <sup>o</sup>Pf. 44, 23

Above al, keepe them in the confession of true faith, and Christian religion, against al false worshippings, that so they may comfort themselues with the gracious pardoning of their sinnes through Christ, and their harts may be sealed with the earnest of the holie Spirit <sup>p</sup> bearing witnesse to their spirits that they are deliuered from perpetual captiuitie and bondage of hel. <sup>p</sup> Galat. 4, 5  
<sup>6.</sup>  
Rom. 8, 14  
15

O Christ our redeemer, deliuer our soule; from the chaines of darkenes, and snares of death, which sufferedst thy selfe to be bound, that thou mightest vnloose the most hard bands and knots of our transgressions: and wast sent of thine eternal father into this world to preach libertie vnto captiues<sup>q</sup>, and deliuerance to such as are shut vp: <sup>q</sup> Esai. 61, 1.

Grant, that beeing entangled with the cordes of iniquitie, we giue not our members as weapons of vnrighteousnes vnto sinne<sup>r</sup>. Breake in peeces the chaines of Satan, and turne vs into thy flocke, that none vnrighteousnes haue dominion ouer vs. <sup>r</sup> Rom. 6, 13  
24

Deliuer

s Zach. 9, 11

Deliuier him that is in bondage vnto Satan, and bring forth the bound by the blood of thy couenant out of the pit wherein is no water <sup>r</sup> that he spoile and kil vs not.

s Colo. 2, 8.

Giue grace also that beeing snarled with humane tradicions <sup>r</sup> wee entrap not our consciences by false opinions: but may serue thee our true God in Christian libertie, and neuer abuse the same to the offense of anie.

s Rom 7, 24

Take vs miserable men out of the bodie of this death <sup>a</sup>, which maketh vs captiues to the lawe of sinne, which <sup>3</sup> is in our members, that deliuered from sinne and death we may serue thee in true vprightnes and euerlasting life, which raigest for euer one God in the trinitie of persons, *Amen.*

## 7. A praier against the

*sensation of the flesh.*

s Rom. 7, 18



Merciful God, we miserable men acknowledge and confesse that in vs <sup>a</sup> that is in our flesh there dwelleth no

good thing.

s Psal. 51, 5.

But in sinne wee were borne<sup>b</sup>, and our

7. *against the temptation of the flesh.*

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our mother conceiued vs of corrupt  
seede.

For our nature is defiled, and prone  
vnto al wickednes euen from our  
youth <sup>c</sup>: so that by the strength of <sup>c</sup> Gen. 8, 21  
our proper reason wee cannot sauor  
those things which belong to the  
Spirit <sup>d</sup>.

<sup>d</sup> Rom. 8, 5.

<sup>e</sup> 1. Cor. 2, 14

For the natural man <sup>e</sup> speaketh and  
sauoreth of earthlie things, & of him-  
selfe is not meete so much as to thinke  
anie thing that good is without the  
assistance of thy power <sup>f</sup>:

<sup>f</sup> Phil. 2, 13.

Vnto thee do we crie with our whole  
harts, that it would please thee to  
open vnto vs by thy Spirit the true  
knowledge of thine essence and wil,  
as thou hast reuealed thy selfe in thy  
word, that we maie not folow the sense  
of our flesh in iudging of spiritual  
things; neither by our blind baiard-  
lie reason, measure thine heauenlie  
saiengs.

For bloud and flesh perceiue not  
the things which belong to the Spi-  
rit <sup>g</sup>, and the fleshlie mind is enmitie <sup>g</sup> Matt. 16,  
against God <sup>h</sup> for it is not obedient vn- verse, 17.  
to the law of God, neither indeed can <sup>h</sup> Rom. 8, 7  
be. And they which are in the flesh  
cannot please God,

Seing

<sup>i</sup>Iam. 1, 14.

15.

Seing therefore that in vs abideth the seede of sinne, which is concupiscence; and a prones vnto wickednes is ingrafted into vs by nature, yea, and original sin through our first parents, doth oftentimes pricke vs vnto impietie. For euerie one is tempted <sup>i</sup> when he is drawne awaie, and inticed with the baite of his owne concupiscence, then when lust hath conceiued, it bringeth foorth sinne, and sinne when it is finished, bringeth foorth death.

Giue vs grace that we follow not the concupiscence of our flesh, neither prouoke our senses by vnbrideled libertie, but stoutlie to resist them.

For vnles that wicked concupiscence be driuen from our minds, it wil neuer cease til it haue brought foorth deadly sinne.

<sup>k</sup>1. Cor. 9, verse, 27.

Wherefore assist vs that wee maie tame these bodies of ours, and bring them into subiection <sup>k</sup>, least our flesh being ouer lustie doo offend, and ouerpasse the prescribed limits.

<sup>i</sup>Gal. 5, 24.

Assist vs wee beseech thee, to crucifie our flesh <sup>l</sup> and al the affections and desires thereof, for the better seruing thee, and walking in the spirit.

<sup>m</sup>Rom. 8, 12.

For wee are debtors <sup>m</sup>, not to the flesh,

7. *Against the temptation of the flesh.*

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flesh, to liue after the flesh, but, the  
deedes of the flesh being mortified,  
to liue renued <sup>n</sup> after the holie Spirit,  
in righteousnes and true holines.

Rom. 8, 13.

<sup>n</sup> Eph. 4, 23

24

<sup>o</sup> Ioh. 17, 17

Sanctific vs <sup>o</sup>, holie Father, that we  
defile not our selues with carnal vices,  
with riotousnes, bellicheere; nor by  
vnlawful pleasure, casting of thine ho-  
lie Spirit, that we make our bodies the  
houses of filthie feends <sup>p</sup>, which carie  
awaie and cast headlong al intempe-  
rate and secure persons into euerla-  
sting destruction.

<sup>p</sup> Mat. 12, 43

44.

45.

Be it far from vs, that we make our  
members the members of harlots <sup>q</sup>,  
whereby the holie Spirit is banished,  
and man becometh a den of theecues,  
and a sinke of filthines.

<sup>q</sup> 1. Cor. 6,  
verse, 15

Gouerne vs that we maie shun the  
workes of the flesh <sup>r</sup>, and be careful to  
doe the workes of the Spirit <sup>s</sup>, as thy  
chosen seruants.

And forasmuch as the flesh lusteth  
against the Spirit <sup>r</sup>, and the Spirit  
contrarie to the flesh (for they are  
contrarie, and continualie strue to-  
gether:) bee thou merciful vnto vs, <sup>o</sup>  
God, helpe vs with thy diuine power,  
that the holie Spirit (which thou didst  
powre into vs at our baptisme) maie  
beare

<sup>p</sup> Gala. 5, 19

20. &c.

1. Cor. 6, 9.

<sup>r</sup> Gal. 5, 21.

23.

<sup>r</sup> Gal. 5, 17.

▪ Rom. 8, 9. beare the rule in our members <sup>u</sup>, and  
<sup>10</sup> preuaile ouer the flesh, and al the af-  
<sup>11</sup> fections of the same.

Extinguish the flames of carnal de-  
 fires, and repressle our raging lustes <sup>x</sup>:  
 ▪ Iame. 4, 1 so shal wee auoid inormious offenses,  
 2. &c. and shunne the wicked actions of our  
 owne inuentions.

And if at anie time, being subdued  
 by flesh and bloud, wee shall wander  
 from the path, and direction of the  
 Spirit to something vnseemelie for our  
 calling, impute not <sup>y</sup>, wee praie thee,  
 that fault vnto vs, but remember that  
 we are flesh, and conuert vs by thy di-  
 uine power.

And seeing that flesh of it selfe is  
 vnbridelic, and wilde, not abiding  
 correction, but is like a fat and wan-  
 ton calfe <sup>z</sup>, which is not vsed to labor:  
 ▪ Jer. 46, 31. put thy yoke vpon vs, and tame our  
 flesh by thy Spirit, that walking sober-  
 lie and modestlie wee maie bridle the  
 same, and humble it vnder thy com-  
 mandements by withdrawing of dili-  
 cious fare. For with ouermuch fine  
 fare our minds wax wanton and ouer-  
 lustie <sup>a</sup>.

▪ Amos. 6, 4

5.

6.

Aide vs, that by temperance, mode-  
 7. ration, and abstinence from superflu-

ous

8. *Euening praier.*

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ous meates and drinks, wee may binde  
our flesh to the direction of the holie  
Spirit, and mortifie our bodies of this  
death<sup>h</sup>, that thou maiest liue in  
vs, which art to bee praised  
for euer and euer,

<sup>h</sup> Rom. 7, 24

*Amen.*

8. *Euening praier,  
on Thursdaie.*



E wil praise thee, O  
eternal God, Father  
of our Lorde IESV  
Christ, for maruelous  
things hast thou done  
for vs; thou hast deli-  
uered our soules from death, and our  
feete from falling<sup>a</sup>.

<sup>a</sup> Psal. 56, 13

Blessed be God which hath heard  
our praier<sup>b</sup>; and brought vs out of  
the lake of miserie, out of the mire  
and claie: which set our feet vpon the  
rocke, and ordered our goings, which  
hath saued vs this daie from al perils,  
and comforted our soules.

<sup>b</sup> Psal. 40, 1.

Wherefore we wil extoll thee, and  
celebrate thy name euerie daie<sup>c</sup>; and

<sup>c</sup> Psal. 145, 3

at

at night wil we talke of thy rightcousnes.

<sup>d</sup> Psa. 99, 5. We wil magnifie the Lord our God, and bow our selues at his footstool<sup>d</sup>, for he is holie.

<sup>e</sup> Psa. 30, 1. We wil praise thee, O Lord, because thou hast set vs vp<sup>e</sup>, and hast not made our foes to triumph ouer vs. Thou hast brought our soules from the graue, & saued our liues from them that go downe into the pit.

<sup>4</sup> Wherefore we wil sing praises vnto thee, and yeeld thee thanks for a remembrance of thy holines.

O most louing Father, here prostrating our selues before thy feete, we beseech thee in the name of thy Sonne, who suffered for vs a most cruel death  
<sup>f</sup> Gal. 3, 13. f, blot out al our transgressions, whereby wee haue offended thy maiestie; & especiallie those which this daie wee haue committed.

Be merciful vnto vs, O Lord, for thy name sake. For greatlie haue wee sinned<sup>g</sup>, and our offences are mo than the sand of the sea. We haue prouoked thee vnto anger, and doone euil in thy sight. But now we bend the knees of our hart, requiring thy mercie.

<sup>g</sup> A part of  
y praier of  
king manaf-  
ses placed  
immediatly  
after the se-  
cond booke

O Lord, we haue sinned, we acknow-  
ledge



ledge our sinnes with grieve & sorrow.

of Chron.  
according  
to the Ge-  
neua tran-  
slation.

Pardon, O pardon our sinnes, and  
destroie vs not together with our ini-  
quities, neither reserue euil for vs for-  
euer: but of thine infinite goodnesse  
saue vs miserable and most vnworthie  
men. For thou, O Lord, according to  
thy wonted mercie hast promised for-  
giuenes of sins to al repenters. Ther-  
fore we wil praise thee continuallie al  
the daies of our life; al the host of  
heauen praise thee worldes without  
end.

who is such a God as thou <sup>h</sup>, that <sup>h</sup> Mica. 7. 18  
pardonest wickednes, and passest by  
the transgressions of the remnant of  
thine heritage? Thou keepest not thy  
wrath for euer, for mercie pleaseth  
thee. Thou wilt turne againe, & haue  
compassion vpon vs; thou wilt subdue  
our iniquities, and cast al our sinnes  
into the bottome of the sea.

In this euening now the Sunne is  
gone, wee praie thee, O God, depart  
not from vs, which art the Sunne of  
righteousnes, neither let thine aide  
be far from vs, but abide with vs, O  
Lorde; for it draweth towarde night,  
and the daie is far spent! <sup>i</sup> Luk. 24. 29

For sake vs not, O Lord our God <sup>k</sup>, <sup>k</sup> Psa. 38. 21  
neither

1Psa.22,11.

neither depart from vs; for tribulation is at hand <sup>1</sup>, and there is none to helpe.

O God of our saluation, make haste to helpe vs, haue a regard to our defence, and redeeme our soules in peace

mPsa.55,18

from those that war against vs.

Deliuervs from such as marke our goings. Plucke our feete out of the snare, and lead vs in the paths of righteousness, that our feete slip nor, and we take a fall.

ePro.6,22.

Guide vs by thy wisdom, that when wee walke it may leade vs<sup>n</sup>; when we sleepe it may keepe our feete; and when we wake we may talke thereof.

And therefore sleeping wee wil not feare, but rest quietlie, and our sleepe shal be sweete; wee wil not quake at the sudden terror, neither at the raging of the vngodlie when it happeneth.

ePsa.91,9.

The Lorde shal bee on our side, and protect our feete that wee be not taken, yea, the Lorde shal bee our light, and saluation in darkenesse. He is our hope<sup>o</sup> which hath appointed vs so high a refuge. Let none euil come vnto vs, neither suffer the whip to bee nigh our tabernacle.

10

O Lord be thou our watchman and protector,

protector, that troubles and vaine cogitations, doo not inuade vs, and neither the feare of death ouerwhelme vs *P. Eccl. 40, 3* nor the sleepe of night alter our thoughts, and vnderstanding when we should take our rest, and ease in our chambers : but grant vs a good and quiet sleepe, and after the same to rise vp in the morning, and to render due thanks and praise to thee our most merciful protector.

For *9* our helpe is from the Lord, *9 Ps. 121, 3.* which hath made both heauen and earth. Hee wil not suffer our feete to bee mooued : and hee that keepeth Israel wil not sleepe. The Lord defend vs from al euil : the Lorde preserue our soules. The Lord blesse our comming in, and our going out, both now, and euermore,  
*Amen.*



# I. On Saturdaie, *Morning praier.*

<sup>a</sup> 2. Mach, 1  
verse, 24.



Lord God <sup>a</sup>, maker  
of al things, which  
art feareful & strong,  
and righteous, and  
merciful, which art  
onlie a gracious king,

25. onelie liberal, onelie iust, almightie,  
and euerlasting; which deliuerest vs  
from al troubles both by daie and  
night; which hast made vs thy cho-  
sen through the blood of thy Sonne  
<sup>b</sup> Ephe. 5, 2. our Lord and Sauour Christ <sup>b</sup>, which  
was shed for vs, and hast sanctified vs  
by thy Spirit giuen into our harts,  
that wee should bee a chosen generati-  
<sup>c</sup> 1, Pet. 2, 9, on <sup>c</sup>, a roial priesthood, to offer acce-  
table sacrifices vnto thee: Receiue  
now the sacrifice of praise from our  
<sup>d</sup> 2 Mach, 1, 1. mouthes <sup>d</sup>, for thy benefits conferred  
verse, 26. vpon vs.

We thanke thee, O eternal GOD,  
not onelie for keeping vs this night  
passed, but also for defending vs this  
whole weeke, yea, and al our life time  
from the snares of wicked spirits, that  
they could not circumuent, and ouer-  
throw vs.

I. *Morning praier.*

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Wee wil praise thee, ô Lord with our whole hart<sup>e</sup>, wee wil speake of al thy maruelous works; we wil bee glad and reioise in thee. Psal. 9, 1.

Our songs will wee make of thy Name, ô thou most Hie, which exaltest vs from the gates of death, that wee maie declare al thy praises in the ports of thy Churches, wee wil exceedinglie reioise in thy saluation. 2.

Blessed be the Lord God of Israel<sup>f</sup>, f Luk. 1, 68.  
because hee hath visited and redeemed his people; And hath raised vp an horne of saluation vnto vs, and deliuered vs from our enimies, and from the hand of al that hate vs. He hath bin merciful vnto vs, in lightening those which sat in darkenes and in the shadow of death, to direct our feet into the waie of peace. 69.  
71.  
72.

To thee doo we offer the sacrifice of praise<sup>s</sup>, that is the frute of lips<sup>h</sup>, confessing thy Name. g Heb. 13, 13  
h Hose. 14, 3

Our mouthes shal praise thee, ô Lord, and our toongs declare thy righteousness.

Lo, wee wil not refraine our lips, ô Lord, and that thou knowest<sup>i</sup>, yea, wee wil lift vp our handes vnto thy sanctuary, and with our feete wil wee hasten i Pla 40, 10.  
N.I. towards

towards thine house, and in thy Congregation we will praise thee.

**1** Psa. 145, 1 We will magnifie thee, O God our King<sup>k</sup>, and wil blesse thy Name for euer and euer.

2. Euerie daie wil we giue thanks vnto thee, and praise thy Name for euer and euer.
3. For great art thou, ô Lord, and most woorthie to bee praised, there is none end of thy greatnes.
4. Al generations shal extol thy works,
5. and speake of thy power: they shal talke of thy worship, glorie, praise and
6. wonderous works, and we wil declare thy mightines.
7. The memorial of thine abundant kindnes shal be shewed, and men shal sing alowd of thy righteousness.
8. The Lord is gracious and merciful, slowe to anger, and of great mercie.
9. The Lord is good vnto euerie man, and his mercie are ouer al his works.
10. Al thy works praise thee, ô Lorde, and thy Saint s giue thanks vnto thee from one generation to another.

O God, earlie now this morning doo wee cal for thine vnspeakeable mercie, beseeching thee from the bot-tome of our hart, that this morning thou

I.

*Morning praier.*

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thou wilt lighten our mindes, so that the shining and brightnes of thy knowledge may rise in vs, which are called out of darkenes <sup>1</sup> into the maruelous light of thy glorie, that beeing awaked out of sleepe <sup>m</sup> wee may giue our selues to the works of light, and walke honestlie, as in the daie, not in rioting and drunkennes, neither in chambering and wantonnes, neither in strife, and enuieng.

1 1. Pet. 2, 9.

m Rom. 13.  
verse, 12.

13

For we belceuers are the children of light <sup>n</sup> and of the daie, not of night and of darkenesse. Therefore giue vs grace, that wee sleepe not, as others doo, but make vs to watch, and be sober, putting on the brestplate of faith and charitie, and for an helmer to take the hope of saluation. For thou God hast not ordained vs to wrath, but to obtaine saluation through our Lord Iesus Christ, which died for vs.

n 1. The. 5, 5  
6.

8.

9.

10.

Giue vs grace likewise, wee beseech thee, that we abuse not this daie and other thy creatures <sup>o</sup> vnto vanitie, neither giue our members <sup>p</sup> as instruments of vnrighteousnes vnto sinne, by dooing such deedes as fight against the soule <sup>q</sup>, wound the conscience, and greeue the same.

o Rom. 8, 20  
p Rom. 6, 13

q 1. Pet. 2, 13

n. 2.

Succor

Succour vs gracious God, that painfullie wee may shunne and auoid fixe  
 17. things which thou docest hate<sup>r</sup>, yea,  
 18. seauen which thy soule dooth abhorre,  
 19. to wit, a proude looke, a lieng toong,  
 hands that shed innocent blood, an  
 hart that goeth about wicked imagi-  
 nations, feete that be swift in running  
 to mischief, a false witnes which bring-  
 eth foorth lies; and him that soweth  
 discord among brethren.

O Lord, God of our saluation, into  
 thine hands wil wee deliuer our harts,  
 that earelie they may watch to thee  
 1 Eccl. 39, 5. our maker<sup>f</sup>, and in thy sight wil wee  
 praie that thou maiest protect vs in the  
 daie of trouble.

In fixe calamities deliuer vs; O  
 1 Job. 5, 19. Lorde, and<sup>r</sup> in the seauenth let none  
 euil come to vs; in famine saue vs  
 20 from death; in battel from the power  
 of the sworde; hide vs from the  
 21 scourge of the toong; when destructi-  
 on commeth let vs not feare; in dearth  
 make vs merie; and let not the beasts  
 22 of the earth apale our courage. Grant  
 this, O father, for thy deere sonne  
 our Sauior Christ sake,

*Amen.*



## 2. A thanksgiuing to God for his mercies.



Moste holie Trinitie,  
which art the true and  
eternal Vnitie, of equal  
glorie and maiestie, we  
worship thee, wee praise  
thee: wee thanke thee for al thy bene-  
fits, as it is trulie meete. iust, and good  
for vs alwaies to giue thanks vnto  
thee<sup>a</sup>.

<sup>a</sup> Ps. 116, 12  
13.

O Lord most holie, eternal God, &  
Almightie Father through Christ our  
Lorde, by whome Angels praise thee,  
Kings adore thee, and powers doo  
feare thee; the heauens, and heauen  
of heauens, yea the blessed Seraphins  
<sup>b</sup> with ioie together doo magnifie  
thee, saieng with humble confession,  
Holie, Holie, Holie, Lord God of Sa-  
baoth, the whole world is full of thy  
glorie.

<sup>b</sup> Esaie. 6, 2.  
<sup>2</sup>  
Reuela. 4, 8

Especially at this time, O Father  
most hie, we thanke thee for thy mer-  
cie abounding toward vs, which of thy  
great loue<sup>c</sup> wherewith thou louedst  
vs, yea, when wee were dead through  
sinne, didst quicken vs together with  
n. 3. Christ,

<sup>c</sup> Ephe. 2, 4.  
5.

Christ, and beeing raised with him  
 Ephes. 2,6. hast made vs to sit together in hea-  
 7. uenlie things, thereby to shew to al  
 ages hereafter the exceeding riches  
 of thy grace through thy kindnes to-  
 ward vs in Iesus Christ.

8. For by grace we are saued through  
 faith, and that not of our selues, it is  
 9. the gift of God, not of works, least any  
 man should boast. Besides, thou hast  
 10. by thine holie Spirit sealed and prepa-  
 red vs vnto good workes, which  
 thou didst before ordeine that wee  
 might walke in them, and please thee  
 in new obedience.

Wee wil remember the mercies of  
 4Esa. 63,7. the Lorde<sup>d</sup>, yea, and praise the Lorde  
 for al that he hath giuen vs.

Great is thy mercie, O Lord, and thy  
 goodnes incomparable toward vs.

Who shall bee able to expresse thy  
 workes? or who can seeke out the  
 11. Eccl. 18,3. ground of thy noble acts? who  
 shal declare the power of thy great-  
 4. nesse? or take vpon him to tel out thy  
 5. mercie, which is such, and so infinit,  
 that it can neither bee augmented, nor  
 diminished.

For<sup>f</sup> looke how high the heauen is  
 in comparison of the earth: so great  
 is

2. *for the mercie of God.*

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is thy mercie also towards them which feare thee. And as far as the East is from the West: so far hast thou set our sinnes from vs. Psal. 103, 12.

For as a father pittieeth his owne children: euen so art thou merciful to al which feare thee. 13.

Yea, though a mother doo forget hir infant <sup>s</sup>, and take no pitie on the sonne of hir wombe, yet wilt not thou forget vs; for wee are written vpon thine handes. Esa. 49, 15.  
16.

The mercie of the Lord is vnchangeable, infinite, and neuer faileth <sup>h</sup>, but dailie ariseth new and fresh vpon vs. Lam 3, 22  
23.

The merciful goodnes of the Lord endureth for euer & euer <sup>i</sup> vpon them which feare him, and his righteousness vpon childers children, such as keepe his couenants, and thinke vpon his commandements to doo them. Psal. 103, 17  
18.

Thy mercie is on such as feare thee <sup>k</sup> from generation to generation. Luk. 1, 50.

The mercie that a man hath <sup>l</sup> reacheth vnto his neighbor; but the mercie of the Lorde is vpon al flesh, chastening, and teaching, and nurturing: yea, euen as a shepheard turneth againe his flocke, so dooth he al them which receiue chastening, nurture, Eccl. 18, 12

n.4.

and

and doctrine.

Ecc. 18, 13.

Merciful art thou vnto al them which receiue correction, and diligentlie seeke after thy iudgements.

▪ Esai. 54, 7

8.

And although for a while thou forsakest vs<sup>m</sup>: yet afterward in much fauor wilt thou gather vs together. In the time of thy wrath thou hidest thy face from vs for a moment, but for al<sup>y</sup> thy mercie toward vs is euerlasting.

▪ Tob 13, 2.

Blessed be thy Name, o God of our Fathers, which when thou art angrie shewest mercie; and in the time of trouble forgiuest the sinnes of them which cal vpon thee.

This thy goodnes and ouerabounding mercie, which hath bin from the beginning, and for euer shal continue ouer al which vnfainedlie repent; neuer languishing or failing but abiding perfect alwaies in the highest degree, wee wil praise and confesse from one generation to another.

o Exo. 34, 6

Psa. 103, 8.

For gracious and merciful is the Lord, patient, and long suffering<sup>o</sup>, bent to shew fauor, and maruelouslie gentle towards al that cal vpon him.

p Psa. 117, 1.

Praise the Lord al yee heathen<sup>p</sup>, and glorifie him al nations. For his merciful kindnes is euer more and  
more

3. *for an happie departure, &c.*

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more toward vs.

We wil not keepe backe thy louing  
mercie and truth from the great con-  
gregation <sup>1</sup>: withdraw not thou thy  
mercies from vs, ô Lord; let thy kind-  
nes and truth alwaie preferue vs.

<sup>1</sup> Ps. .40, 10  
11.

O let thy merciful kindnes bee our  
comfort <sup>r</sup> according to thy word vnto  
thy seruants.

<sup>r</sup> Psal. 119;  
verse, 76.

O deale with thy seruants according  
to thy great mercie <sup>r</sup> and teach vs thy  
statutes, that in like maner wee maie  
bee merciful towarde al men without  
respect of persons, or hope of gaine,  
willinglie without morositie: that in  
thy iudgement <sup>r</sup> wee maie find mercie  
through the passion and death of thy  
Sonne Iesus Christ, which liueth and  
raigneth with thee in the vnitie of the  
holie Spirit a God worldes without  
end, *Amen.*

<sup>r</sup> Psal. 119,  
verse, 124

<sup>r</sup> Matt. 5, 7.  
24.  
44.

4. A praier for an happie

*departure out of this  
world.*



Most gracious God, thy  
yeeres endure through-  
out al generations <sup>2</sup>, &  
thy daies are without  
end or beginning: but  
n.5. the

<sup>2</sup> Ps. 103, 24

the daies of man surelie are determined which hee cannot ouerpasse <sup>b</sup>; and the number of his monethes are knowne to thee, thou hast appointed him his bounds which hee cannot go beyond.

Thou hast numbred our daies which vade awaie suddenlie like the grasse <sup>c</sup>.  
 6. For we are soone dispatched, and casilie consume.

4. Ps. 102, 11. Our daies are like a shadow, <sup>d</sup> and wither awaie like grasse.

A man in this world is euen like a vapor that vanisheth awaie <sup>e</sup>. For al  
 5. 1. Pe 1, 24. flesh is grasse <sup>f</sup>, and al the glorie thereof, as the flower of the felde, which flourisheth in the morning, and afterward withereth and vadeth.

Behold <sup>g</sup> our daies are to be measured, they are as it were a span long, and our whole age is nothing in respect of thee. And verilie euerie man liuing is altogether vanitie <sup>h</sup>.  
 11. Psal. 144, 3.

Our age is folden together, and taken awaie from vs like a shepherdes cotage <sup>i</sup>; our life is cut of by our sins, like the thred of the weauer, which is suddenlie broke of.

We are but strangers in this world <sup>k</sup>,  
 15. and sojourners, as were al our fathers.

Our

3. *for an happie departure, &c.*

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Our life speedilie goeth awaie like the weauers shuttle, and it abideth not.

Wherefore, Lord, let vs know our ende<sup>l</sup>, and the number of our daies, <sup>1Psal. 39, 4.</sup> that wee may be certified how long we <sup>Psa 119, 34</sup> haue to liue, and what is yet to come.

Instruct vs, O Lorde, that beeing alwaies mindful of our mortalitie, wee neuer promise to our selues manie yeares, nor long liues in this pilgrimage of ours, so shal not wee liue securelie, deferring our conuersion to thee from daie to daie <sup>m</sup>, nor yet put <sup>m Eccle 12, 1.</sup> confidence in this fraile & vncertaine <sup>2, &c.</sup> life, as did that rich man, saieng <sup>n</sup>, <sup>Eccle. 5, 7-</sup> Soule, thou hast much good laid vp in <sup>6, &c.</sup> store for manie yeares, take thine ease, <sup>n Luk 12, 19</sup> eate, drinke, and be merie: Whose soule notwithstanding was taken from him <sup>20.</sup> the same night.

But giue grace, that in thy feare wee may dailie prepare our selues to depart out of this prison. For nothing is more certeine than death <sup>o</sup>, though <sup>o Eccle 3, 2</sup> nothing more vncertaine than the houre thereof.

Therefore let vs haue alwaies before our eies an image, and meditation of our departure <sup>p</sup>, the better to <sup>p Eccle 18, 27</sup> know

- know the fleeting and vanitie of this  
 cumbersome and vncerteine life, that  
 9 Gal. 6, 14 we may liue to thee our God 9, being  
 1 Titus. 2, 2. sounde in faith <sup>r</sup>, and strong in hope,  
 looking with cheerfulnes for the daie  
 13 of our departure, and the ioyful ap-  
 peering of thy Sonne Iesus Christ our  
 Redeemer; and as long as wee abide  
 in this tabernacle of our bodies with  
 12. Pet. 1. 5. al studie ministring <sup>r</sup> vnto our faith,  
 virtue; to virtue; knowledge; to know-  
 6. ledge, temperance; to temperance,  
 patience; to patience, godlines : vntill  
 12. Cor. 5, 1 this tabernacle <sup>r</sup> being laid awaie, wee  
 shal passe ouer to our dwelling place,  
 2. not made with hand, but euerlasting  
 in the heauens, where we shal be clo-  
 thed with eternal glorie and immor-  
 talitie, when this earthlie house is put  
 off, and destroied.
6. Grant also that trusting firmelie to  
 thy promises, wee may be readie and  
 glad to returne to our euerlasting and  
 celestial countrie : for while wee are  
 in this bodie wee wander from thee  
 7. our God, for now we walke in faith,  
 not in the enioieng and possession of  
 9. eternal goodes : wherefore, whether  
 wee be at home, or from home, let vs  
 endeuer our selues to bee acceptable  
 in



3. *for an happie departure, &c.*  
in thy sight.

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Make vs faithful and wise seruants<sup>a</sup>  
alwaies looking for the comming of  
our Lord (for we know not when hee  
wil come, \* at the euening or at mid-  
night, whether at the cocke crowing, or  
in the dawning) least by a sodaine  
houre of death being ouertaken, and as  
it were caught in the foulers trap \* we  
be found vnreadie: but contrariwise by  
prudent watching in true conuersion  
and repentance may continuallie co-  
uet to be dissolued<sup>z</sup> and to bee with<sup>z</sup>  
Christ our Redeemer,

\* Matth. 24  
verse, 45  
Luk. 12, 43  
\* Mark. 13.  
verse, 35

\* Lu. 21, 35

\* Phil. 1, 23.

Grant also, that at the point of  
death, hauing escaped al hardnes and  
tentations, wee may triumph like con-  
querors, and beholde the presence  
and power of thine holie Spirit: and  
let our last words bee that which thy  
Sonne did offer vpon the altar of the  
Crosse, saieng<sup>a</sup>, Father into thy  
handes I commende my spirit: and  
when our speech is taken from vs,  
heare, O God, the groanings of our  
harts.

\* Luke. 23.  
verse, 49.  
Psal. 31, 5.

And the houre of death beeing  
come, let thy seruants<sup>b</sup> depart in  
peace, because our cies haue seene  
thy saluation, which thou hast prepa-  
red

\* Luk. 2, 22  
30  
31

red before the face of al people: a light  
 Luke. 2, 32. to bee reuealed vnto the gentiles, and  
 the glorie of thy people Israel, through  
 our Lord Iesus Christ, *Amen.*

#### 4. A praier for the nourish- *ment of this life.*



Omnipotent, and eternal  
 Father, which hast giuen  
 to thy Church certaine  
 promises of corporall  
 things <sup>a</sup> : wee thy chil-  
 dren crie to thee for our dailie bread <sup>b</sup>,  
 and else what pertaineing to the susten-  
 tation of our mortal bodies.

<sup>a</sup> Iame. 1, 5.

Iames. 5, 14

Luke. 11, 9.

<sup>b</sup> Mat. 6, 11.

Luke. 11, 3.

<sup>c</sup> Psa. 65, 9.

10.

Deu. 28, 11.

Make our fields fertile, that the seed  
 sown may come vp, and our grounde  
 yeeld vs a ioyful haruest.

Prosper thou the labors of al artifi-  
 cers, and let their doings take good  
 successe.

<sup>d</sup> Deu. 28, 4

Psa. 144, 13.

14

Blesse, Lorde, the workes of our  
 hands, our heards of cattel <sup>d</sup>, and  
 flocks of sheepe, that they may pros-  
 per, and encrease, and we feele no bar-  
 rennes, desolation, nor decaie.

<sup>e</sup> Deu. 28, 8.

<sup>f</sup> Pro. 10, 22

Send thy blessing into our barnes  
 and storehouse <sup>e</sup>. For <sup>f</sup> it is the bles-  
 sing of God that maketh rich, and  
 causeth

4. *for nourishment.*  
causeth plentie.

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Except the Lord build the house <sup>8</sup> Psal. 127. 1. their labor is but lost that build it. It is but vaine for vs to rise earelie, and late to take rest, eating the bread of sorrowe. For thou Lord giuest to thy beloued, sleepe they wake they, much plentie, and al kind of happines.

Make vs therefore, bountiful God to loose our nets in thy Name <sup>h</sup>, and to doo the woorks of our calling earnestlie with innocation of thy diuine assistance, that by thy blessing wee maie haue good successe. <sup>h</sup> Luke. 5. 5.

Protect al waifaring men, and trauelers, either sailing by seas to farre countries, or iorneieng by land for our common welfare, that they maie safely returne home againe.

Take thou the defense of Merchants with their goods and riches <sup>i</sup>, <sup>i</sup> Ezech. 27. so shal they bee secure from al misfortune. Dispose their minds and wits, that in their trafike they maie deale without fraude, couen, and abuse of thy Name, measuring al things according to the rule of iustice, & thereby reteine a good conscience <sup>k</sup>. Make them to loue virtue, to keepe promise, to obserue couenants, that no man oppress

<sup>h</sup> Ecc. 13. 23.

1. Theſ. 4. preſſe or circumuent his brother<sup>1</sup>,  
verſe, 6. for God is the reuenger of al ſuch.

1. Cor. 6, 8. Grant alſo to al buiers of villages,  
■ Luk. 14, 18 houses, land, yokes of oxen, that<sup>m</sup> for  
19. the loue and deſire of earthlie riches,  
20. and filthie lucre, they forget not the  
kingdome of God, and ſo make excuſe  
that they cannot come to thy great,  
and heauenlie ſupper, wherevnto al  
men are called by the Goſpel.

■ Pſa. 62, 10 Let them not delight<sup>n</sup> in wrong do-  
ing, and robberie. If riches increaſe let  
not their harts be ſet vpon them: but  
afore al thing prouide for themſelues  
the treaſure<sup>o</sup> hid in the field, and the  
● Mat. 13, 44 pretious iewel<sup>p</sup> of thy celeftial king-  
p Matth. 13, dome.  
verſe, 45.

To al workemen and laborers grant  
that they be faithfull in their buſineſ:  
make them alſo ſtrong aſwel in bodie,  
as in iudgement.

Giue vs good ſeruants, vpright go-  
uernors, an happie ſtate of common-  
weale, a wholeſome temperature of  
aire, health, peace, diſcipline, and ſuch  
like.

Keep e our mindes from couetouſ-  
■ 1. Tim. 6, nes, which<sup>q</sup> is the roote of al euil,  
verſe, 10. leaſt being bewitched therewithal,  
we ſwarue from the faith, and wrap  
our

our selues in manie sorrowes. But gouerne vs by thy Spirit, that al our care <sup>r</sup> maie be cast vpon thee our Father, and wee bee content with dailie bread.

<sup>r</sup> Mat. 6, 20.  
Luk. 12, 33.  
1. Tim 6, 19  
Psal. 55, 23.

Blesse vs moreover that wee abuse not thy temporal benefits, neither glut our selues with meate and drinke to the ouercomming of our harts by surfeting, and dronkennes <sup>r</sup> but maie vse thy blessings moderatlie to our comfort.

<sup>r</sup> Luke. 21,  
verse. 34.

Giue patience to the poore, that they neuer murmur against thy wil, and their condition; neither enuie their betters, and so offend thee, and breake thy commandements.

Let not rich men bee either high minded <sup>r</sup>, or confident in vncertaine riches, but in thee the liuing God (which giuest to vs abundantlie al things to inioy) that they doo good, and bee rich in good workes, that they bee readie to giue, glad to distribute, and laieng vp in store for themselues a good foundation against the time to come, that they maie obtaine eternal life.

<sup>r</sup> 1. Tim. 6,  
verse, 17.

18.

19.

Two things wee doo require of thee our God <sup>u</sup> denie them not before wee die.

<sup>u</sup> Pro 30, 7.

Prou. 30, 8. die. Remoue from vs vanitie and lies,  
 giue vs neither pouertie nor riches,  
 onelie grant vs things necessatie for  
 9. this life : least peradventure being  
 ful wee should denie thee, and saie,  
 Who is God? or being oppressed  
 with pouertie wee fall to stealing, and  
 take the Name of thee our God in  
 vaine, *Amen.*

### 5. A praier for the afflicted, and such as suffer persecution.



<sup>a</sup>Luk. 9, 23.

24.

Matt. 16, 24.

Mark. 8, 34.

Christ eternall GOD,  
 which hast commanded vs to denie our  
 selues <sup>a</sup>, and dailie to  
 take vp our crosse, and  
 follow thee our capitaine and maister  
 in much patience.  
 For it cannot bee auoided, but that  
 al which desire to liue godlie <sup>b</sup> in  
 thee our Lorde, must suffer persecu-  
 tion.

<sup>b</sup> 2. Tim. 3.  
 verse, 12.

And we cannot be thy seruants and  
 soldiors, vnles we can abide the per-  
 secution of the greater part of man-  
 kind. For Satan the prince of the  
 world <sup>c</sup>, wil neuer surcesse from ar-  
 ming his villains with furiousnes a-  
 gainst

<sup>c</sup>Ioh. 14, 30

5. <sup>f</sup>against thy members <sup>d</sup>.

And it falleth out commonlie in his licentious wickednes of the world, that the godlie, euen through the scale of righteousnes doo purchase to themselves the hatred of the wicked.

Especiallye it is incident vnto Christians to bee abhorred of the maior part of mankind <sup>d</sup>. For flesh in no case can awaie with the preaching of the Gospel, and none can wel suffer the reprehension of their vices.

<sup>e</sup>Ioh. 15, 18.

19.

20.

Hence arise persecutions for the destruction of the godlie, whereby in no place they can bee safe and secure, but their ends are sought by al kinds of crueltie.

Wherefore wee beseech thee, on the behalfe of al persecuted for righteousness sake <sup>f</sup>, against whome despightful wordes are vsed, and lies inuented: and for as manie as for thy Name sake are detained in prison, fettered, attainted before counsels <sup>g</sup>; whipped, brought afore Kings and Princes to bee tormented with exquisite and diuers punishments for the confession of true religion: for such as are exiled from their natie soiles <sup>h</sup>, banished, spoiled of their goods, abhorred

<sup>f</sup>Matt. 5, 10

<sup>1</sup>Pet. 3, 14.

<sup>1</sup>Pet. 4, 14.

<sup>g</sup>Matth. 10

verse, 16

17

18

<sup>h</sup>Hebru. 11.

vers. 35, &c.

<sup>2</sup>Cor. 6, 4.

5, &c.

of

of the world, tried by torments, racked, hanged vpon forkes, vpon wheelles, killed by swords, like sheepe for the slaughter murthered, and throwne out to bee deuoured of the rauenous and cruel beasts for thy gospels sake<sup>i</sup>:

<sup>i</sup> 1. Pet. 4, 14

Matth. 5, 10

<sup>ii</sup>

<sup>k</sup> 1. Pet. 4, 14

Al these assist, and laie to thine hand for our strengthening, that the glorie and Spirit of God may rest vpon vs<sup>k</sup>, by whose consolation we may suffer al troubles, and by an inuincible courage get the victorie in al these, and neuer fall from the hope of our saluation.

<sup>l</sup> 2. Cor. 1, 12

<sup>m</sup> 1. Pet. 4, 15

<sup>16</sup>

Grant therefore that wee may haue the testimonie of a good conscience<sup>l</sup>, knowing that wee are punished vnder seruiedlie, not as murtherers<sup>m</sup>, or theeues, or euil doers, or busiebodies in other mens matters. And, suffering as Christians let vs not bee ashamed, but glorifie God on that behalfe.

<sup>n</sup> Iame 1, 2.

<sup>o</sup> Rom. 5, 3.

<sup>4</sup>

<sup>5</sup>

Giue vs grace to account it for exceeding ioy<sup>n</sup>, when wee fall into diuers tentations, and afflictions; and to glorie therein<sup>o</sup>. For affliction bringeth forth patience; patience, experience; experience hope; and hope maketh not ashamed.

And



*for the afflicted.*

And let their example which before  
did suffer the like in their bodies, be  
comfort vnto vs. For so did the vn-  
godlie persecute the Prophets <sup>p</sup> which <sup>p</sup> Mat. 5, 12,  
were before vs.

And especiallie thy steppes, which <sup>q</sup> 1. Pet. 2, 21  
are left to be folowed <sup>q</sup> are aboue al  
to be allowed of. For thou diddest <sup>r</sup> Ioh. 15, 20  
say: The seruant is not greater than  
his maister; if they haue persecuted  
me, they wil persecute you also.

Finallie also giue grace, that, res-  
pecting the vnspeakeable rewarde,  
which of thine onelie mercie thou  
didst promise to al which perseuere  
unto the end <sup>s</sup>, by thine assistance <sup>t</sup> Mat. 24, 13  
we may overcome the greuousnes  
of affliction.

For blessed doest thou pronounce  
them which suffer persecution for righ-  
teousnes sake <sup>t</sup>, for theirs is the king- <sup>t</sup> Mat. 5, 10  
dome of heauen: that when they are  
troued, they may receiue the crowne  
of life <sup>u</sup> which thou hast promised <sup>u</sup> Iam. 1, 12  
to such as loue thee.

Wherefore indue al in affliction  
with thy fortitude from aboue, that  
with a bold and stoute courage they  
may reioise <sup>x</sup> that they are counted <sup>x</sup> Act. 5, 41.  
worthie to suffer shame, and al kinds <sup>1. Pet. 4, 13.</sup>  
of

of affliction for thy name.

Make them constant in the true  
 y Ro. 8, 35. confession y, that through the con-  
 36 sideration of cruel punishment they  
 depart not from the faith, and for  
 sake the profession of true religion.

Likewise shew forth thine omni-  
 potencie, and with thy mightie hand  
 deliuer them from the power of Ty-  
 2 Hebru. 11 rans; from the mouthes of Lions;  
 1 vers. 33, &c. and violence of fire.

And as concerning such, whose  
 bodilie deliuerance were not best  
 but are fittest for martirdome, those  
 strengthen in the middes of paine  
 that they feare not such as kil the bo-  
 2 Mat. 10, 28 die a, but cannot kil the soule; that  
 beeing afflicted according to thy will  
 they may commit the keeping of  
 1 Pet. 4, 19 their soule to thee with wel dooing  
 as vnto a faithfull Creator; and so  
 though they leese (as may seeme)  
 their soules in this world, yet shall  
 they finde them safe c and blessed in  
 another life which is eternal d, where  
 thou liuest and raignest with the

c Mat. 16, 25  
 Luk. 17, 13.  
 d Matth. 26  
 verse, 46.  
 Iohn. 5, 29.  
 Reuel. 21, 4

Father in the vnitie of the  
 holie Spirit, a GOD  
 for euermore,

*Amen.*

6. A praier for Widowes,  
and Orphanes.



Most merciful and faith-  
ful GOD, father of  
orphanes <sup>a</sup> and iudge  
of widowes; Looke  
downe from heauen,  
thou which considerest our labor, and  
sorow, and in whose hands al our sal-  
uation dooth consist.

<sup>a</sup> Psa. 68, 5.

The poore is left vnto thee: for thou  
art the helper of the fatherles <sup>b</sup>. The  
Lord dooth heare the desire of the  
poore, thou preparest their harts, and  
thine eare harkeneth therevnto: to  
helpe the fatherles and widowe vnto  
their right, that the man of the earth  
bee no more exalted against the mi-  
serable.

<sup>b</sup> Psalm. 146  
vers. 14, &c.

Wee beseech thee, O most righte-  
ous auenger, haue thou a considera-  
tion of al widowes and orphanes, and  
prouide for them, by ministring clo-  
thes and nourishment vnto them;  
haue pitie on them in al their pe-  
rils, and necessities; stretch out thine  
helping hande and deliuer them as  
thou didst the widow, whose pitcher  
of

2. Kin. 4. of oile <sup>c</sup> by the Prophet Elias thou  
 verſe, 2. &c. diddeſt ſo increaſe with thy bleſſing,  
 that not onclie ſhe deliuered hir chil-  
 dren in bondage for debt out of the  
 hands of hir creditors ; but alſo of the  
 oile ſhe ſold, had wherewith to ſuſtaine  
 both hir ſelfe, and hir children.

For thou art the Lord which careſt  
 for ſtrangers, and relieueſt the father-  
 les and widowes <sup>d</sup>, but deſtroieſt the  
 waies of the vngodlie.

Thou art touched with a care of the  
 afflicted, and deſpiſeſt not the deſires  
 of the fatherles, nor the widow when  
 ſhee poureth out hir praier before  
 thee <sup>e</sup>. For the teares running downe  
 15. the cheekes of the widow aſcend vp  
 into the heauens: and hir criſe againſt  
 him, which wrings it out.

Grant therefore, merciful God, that  
 in the ſight of al gouernors, and iudges  
 they maie find fauor, and haue equal  
 iudges and patrones of their mat-  
 ters : that the iudgement of the  
 ſtranger and fatherles bee not peruer-  
 ted, nor the cauſe of the widow neg-  
 lected <sup>f</sup> : but that iudgement maie  
 17. bee ſought according to thy lawe; the  
 17. oppreſſed holpen ; iudgement giuen  
 3. for the orphane ; and the widow  
 deſen-

defended.

For thou hast giuen a straight commandement vnto al iudges, saieng <sup>g</sup>, <sup>8 Iere.22,3</sup> Keepe equitie and righteousnes, deliuer the oppressed from the power of the oppressor, doo not grieue, nor oppresse the stranger, the fatherles, nor the widow, and shed none innocent blood.

For thou art the GOD which wilt auenge thine elect <sup>h</sup>, that crie vnto thee; thou keepest truth for euer and euer <sup>i</sup>, dooing iustice to the oppressed with wrong <sup>k</sup>. <sup>h Luk.18,7.</sup> <sup>i Psa.146,6.</sup> <sup>2.</sup> <sup>k Psa.35,10.</sup>

Now deliuer, o Lorde, the fatherles, and widowes out of the pawesj of rauening theeues, which eate vp the houses of widowes <sup>l</sup> vnder the pretense of godlines, & colour of right. <sup>l Mat.23,14.</sup> <sup>Mark.12,40</sup>

Deliuer them out of the hands of wicked iudges <sup>m</sup>, which faine and inuent lawes to suppress the poore, & to hurt the cause of the base among the people, that widowes maie be a prey for them; and that they may rob the fatherles: such peruerse iudges, o God, in the daie of their visitation and calamitie from a far thou wilt vterlie destroye. <sup>m Esai.10,1.</sup> <sup>2.</sup> <sup>3.</sup>

Appoint vnto orphanes and widowes.

O.I.

dowes faithful patrones which will be touched with an earnest care of their welfare.

\* Job 29. 12

23, &c.

\* Psa. 132. 15

\* Psa. 1. 27.

Also giue vs willing minds to please the sure widowes and fatherles children according to our habilitie; to deliver the poore when he crieth <sup>n</sup>, and to comfort the fatherles, which hath none to helpe him that is readie to fall; to comfort the widowes hart; to be as fathers to the fatherles, and from our tender yeares to minister instruction to the widowes and suffer them neuer to perish, but in blessing to blesse them, and to feed them with bread <sup>o</sup>.

For pure religion <sup>p</sup>, and vndefiled before thee, O God our Father, is to visit the fatherles, and widowes in their aduersitie, and to keepe our selues vnspotted of the world.

For he which is merciful towards the orphane, as a father; and sheweth himselfe as an husband towards his mother in taking the defense of their cause vpon him, he shall be as an obedient sonne of the Highest, and thou GOD wilt more fauor him, than a mother can pitie hir sonne.

But they which despise the sighes and

6. *for Widowes and Orphanes.*

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h will teares of the widow<sup>h</sup>, and keepe  
of the ke their loafe, that the fatherles  
e not thereof, and suffer them to  
o pleish for want of clothing and appa-  
ildre yea, which lift vp their handes to  
deliict them, shal greeuoussly be puni-  
and d, their shoulders shal fal from  
helpir ioints, and their armes bee bro-  
fal; n from the bones of them.

9 Iob. 31, 16

17

19

21

22

eu O merciful God, extend thy fauor  
ather on al widowes, that at al times and  
res al afflictions they may trust in  
downe the liuing God, & continue in  
, b applications and praieris night and  
to be, being diligent in al good works,  
t occupied in pleasures, neither  
efile nton, idle, wandering from house  
is to house, no ratlers, nor busiebodies,  
es in speakers of things vncomelie, nor  
ouuers of occasion whereby thy word  
ay be blasphemed.

1. Tim. 5, 5

orde Keepe al parents, that they beeing  
wetken away either by war, or vntime-  
his death, their wiues be not widowes  
their d their sonnes orphanes, running  
obeere and there a begging, be thou  
hou their helper t euen for Christ

Exo. 23, 22

his sake our Lorde,  
and Sauior,

*Amen.*

O. 2.

A

## 7. A praier against desperation.

<sup>a</sup> Dani. 9, 8.



Most merciful GOD,  
greatlie haue wee sin-  
ned <sup>a</sup>, and, alas, are  
guiltie of manifolde  
crimes.

For this cause diuerslie is our con-  
science clogged: so that we are won-  
derfullie agast, beholding such bloo-  
die wounds of our soules.

<sup>b</sup> Galat. 1, 5

And albeit thy gospel dailie dooth  
offer vnto vs in good sooth, forgiue-  
nes of our sinnes, through thy meere  
grace <sup>b</sup>: yet our faith is maruelouslie  
weake by reason of the infirmitie of  
our flesh, and dailie batterings of  
Satan, which by craft endeuoreth to  
plucke vs from al hope, and conso-  
lation.

Therefore vnto thee doo we crie, o  
most holie Father, and eternal God,  
keepe vs in thy name, that in tenta-  
tions and extremities we neuer faint  
in courage.

Moderate and mitigate our vexa-  
tions, let them come to a ioiful end,  
that we fal not into the most heinous  
sinne



sinne of incredulitie, and despaire.

Comfort vs, that in the middes of death, we may trust in thee, the God of our life, and righteousness.

Let vs neuer despaire of thy mercie, and grace, nor thinke with Cain<sup>c</sup> that cursed & blasphemous wretch, that our sinnes are mo than may bee forgiuen. <sup>c Gen. 4, 13.</sup>

O staie vs Lord<sup>d</sup>, according to thy word; and we shal be safe. Let vs alwaies beleue, that where sin aboundeth<sup>e</sup> grace dooth more abound: and as sinne hath raigned vnto death, so that grace doth raigne through righteousness vnto eternal life by Iesus Christ our Lord. <sup>d Psal. 119. verse, 117. e Rom. 5, 20</sup>

O Christ, Sauior of the world, and most gracious God, whose mercie commeth vpon vs like a streame, and art the eternal Orator<sup>f</sup>, which both outwardlie talkest to mākind by thy Gospel, and inwardly in our hartes inflamest thy light which is true confession, faith, and comfort in thee: we beseech thee from the bottome of our hartes, encrease faith<sup>g</sup>, establish hope, and strengthen patience within vs. <sup>f 1. Tim. 2, 5. g Luk. 17, 5.</sup>

For this certainly is true, that one

o.3. litle

little drop of thy most sacred blood, shed for vs, is of more power to saue vs, than al our enormous, and manifold sinnes to condemne vs.

Wherefore looke backe vpon vs, <sup>o</sup> Sauior, with thine eies of mercie, as thou lookedst backe vpon Peter <sup>h</sup> in the hal of the high Priests house after hee had both renounced thee <sup>i</sup>, and cursed himselfe; least through diffidence we fal from thy grace, as Iudas the traitor did, which hoong himselfe <sup>k</sup>, and afterward brake in the middes whereby al his bowels gushed out <sup>i</sup>; and so commit the like offense and sinne against the Holie-ghost.

<sup>h</sup> Luke. 22, verse, 61

<sup>i</sup> Marke. 14 verse, 71

<sup>k</sup> Mat. 27, 5  
<sup>i</sup> Acts. 1, 18

O God the Holie-ghost, bee thou present with vs at our extreme need, when the Diuel wil accuse vs, and our conscience beare witnes against vs; when the cogitations of hel, and death wil daunt vs; when wee shal be enuironed with horrible dangers, & tentations; when the whole worlde wil forsake vs; and al things set themselves against vs, strengthen our hartes, <sup>o</sup> comfortable spirit, at that time with the seale of thy testimonie, that vndoubtedlie wee may beleue the forgiuenesse of sins, the resurrection

tion of the flesh, and euerlasting life,  
which shal be giuen without faile to  
vs, and to al beleeuers.

O blessed Trinitie, and eternal  
GOD of one essence, giue grace that  
in euerie combate, and cspciallie  
at the point of death, being mindful  
of thy couenant made with vs at our  
christening, and of thy most comfor-  
table promise annexed: Hee which  
beleueth, and is baptised shal be sa-  
ued<sup>m</sup>, we maie neuer doubt either of <sup>m Mark. 16,</sup>  
thy merciful goodwil toward vs, or <sup>verse, 16.</sup>  
of the free remission of our sinnes,  
but, by often remembring this signe  
and couenant, maie dailie more and  
more bee confirmed in faith, and  
hope of perpetual happines; and ap-  
plie thy benefits, which certainelie  
thou hast promised, and faithfullie  
wilt performe, vnto our selues. For  
thy promises made to such as be-  
leeue and trust on thee, be not vaine,  
and to no purpose.

Likewise vphold our soules by the  
Sacrament of thy supper, that streng-  
thened with the seale of this newe  
Testament, we mai be the more cer-  
taine, and confirmed touching our  
reconciliation, and euerlasting righ-  
teousnes,

teousnes, and alwaies beare it fixed in our minds.

- Gal. 3, 15. For if the testament of a man which is prooued after the death of  
 • Heb 9, 16. the testator ° be not smallie accounted of; much more should the last testament, and holic Sacrament of our Sauior Christ, remaine pure, in continual force, and remembrance.

O blessed Trinitie, and eternal vnitie, lift vp our sorrowful harts, and powre vpon vs the wholesome comfort of heauenlie blisse; at the point of death refresh vs with the sweete sight of thy cheereful countenance, that with exceeding ioy wee maie desire to depart P, & to come into thine heauenlie house, where thou liuest & ra ignest a God for euermore, *Amen.*

Phil. 1, 23

## 8. Euening praier, on Saturdaie.

▪ Sirac. 51, 1.



E wil confesse thee,  
 O Lord and King<sup>a</sup>,  
 and praise thee, O  
 God our Sauior: we  
 giue thanks vnto  
 thy Name.

For

For thou art our defender, and helper, and hast preserved our bodies from destruction, and from the snares of the slanderous toongs, and from the lips that are occupied with lies.

Thou hast bin our helper from such as stood vp against vs, and deliuered vs after the multitude of thy mercies; and for thine holie Name sake from the roaring of them which were ready to deuour vs; out of the hands of such as sought after our liues; and from the manifold afflictions which we had; from the deepe of hel; from an vncleane toong; from lieng words; from false accusations, and from vnrighteous sentence.

Our soules shal praise the Lord vnto the death: For our liues drew nigh vnto hel downward. Euils enuironed vs on euerie side, and there was no man to helpe vs. We looked about if there were anie man to succor vs, but there was none.

Then thought we vpon thy mercie, O Lorde, and vpon thine actes that thou euer hast done of old. For thou deliuerest al which put their trust in thee, and riddest them out of the hands of their enemies.

Sirac. 51, 9.

Then we lifted vp our praier from  
the earth, and praied for deliuerance  
10 from death. We called vpo the Lord,  
the father of our Lord, that he would  
not leaue vs without helpe in the day  
of our trouble, and in the time of the  
proude.

11 We wil praise thy Name continu-  
allic, yeelding honor and thanks vnto  
12 the same. For our praier were heard,  
and thou hast saued vs from destruc-  
tion, and from al euil.

Therefore we wil acknowledge,  
and praise thee, we wil magnifie thy  
Name, for keeping vs from our youth  
vntil this present weeke, and for pro-  
tecting vs alwaies of thy gracious  
mercie.

Righteous and merciful God, be-  
fore thee do we sigh, beseeching thee  
by the death and burial of our Lorde  
and Sauior Christ thy welbeloued  
Sonne, that thou wouldest vouchsafe  
to couer, and burie al our misdeeds<sup>b</sup>,  
1 Psal. 32, 1. whatsoeuer from our infancie vntil  
2. this present houre either wittinglie,  
Psalm. 51, 1. or ignorantlie wee haue committed,  
and especialie those which this weeke  
we haue done in thought, worde, or  
deede, against thy diuine Maiestie  
and

8. *Euening praier.*

and commandements, al which to thee alone which knowest al things we confesse with broken hartes, and lowly spirits, beseeching thee to pardon them, and to forgiue al our sins, whereof thou knowest we are guiltie, and to deliuer vs from al euils both present and to come.

O Lorde heare the voice of our praier, incline thine eare vnto vs in the daies of our necessitie, when wee shal crie vnto thee<sup>c</sup>.

c Psa. 116, 2

The snares of death haue compassed vs about, and the straights of hel haue taken hold of vs; we haue lightened vpon sorrow and trouble.

Notwithstanding we wil cal vpon the Lorde, o Lorde, wee beseech thee deliuer our soules.

Gratious is the Lorde, and righteous, yea, our God is merciful.

The Lorde preserueth the simple: we were in trouble, and hee helped vs.

Turne then againe vnto your rest, o our soules; For the Lorde wil blesse yee.

Thou wilt deliuer our soules from death, our eies from teares, and our feete from falling, that we may walke before thee in the land of the liuing.

O

O Christ, God, and Sauior of the world: saue vs, Lord, watching, keepe vs sleeping; that in peace wee may both rest and wake.

Be thou our light in darknes, then  
 shall our life be as cleere as the noone  
 daie<sup>d</sup>, and shine forth as the mor-  
 ning; so that with confidence, and se-  
 curitie we may lie downe and sleepe,  
 and none shall make vs afraid, bicause  
 thou art our protector.

O Son of righteousnes, & bright-  
 nes of perpetual charitie, lead vs in-  
 to the vision of thy light, where thou  
 shalt euerlastingly shine vpon vs, &  
 thou God be our glorie. The Sunne  
 there shall not go downe, neither the  
 Moone be hid<sup>e</sup>: but thou Lord, shalt  
 be our euerlasting light<sup>f</sup>, that our  
 sorowful daies may take an end.

<sup>d</sup>Reu. 21, 25  
<sup>f</sup>Isai. 60, 19

Grant likewise that leauing this  
 place of darknes we may be transla-  
 ted into the true & new light, which  
 we now looke for through faith, vntil  
 the perpetual morning appeare vnto  
 vs, that wee may beholde thee in a  
 cleere light face to face<sup>g</sup>, where shall  
 be no light, wee shall neither neede  
 candle; nor light of the Sunne, but  
 thou Lord wilt lighten vs.

<sup>g</sup>Reu. 22, 4



I. *Euening praier.*

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O holie Spirit, God, be thou a light  
vnto vs. At our last gaspe, when our  
harts pant<sup>b</sup>, our strength faileth; our  
sight departeth; our hearing is deafe;  
our mouth dombe; when our feete  
cannot go; nor our hands feele, when  
al our senses forsake vs, giue vs some  
sense of eternal life, that we may tast  
in this world the beginnings of thine  
euerlasting ioie: and at our depar-  
ture out of this world behold

<sup>b</sup> Pl 18, 10.

by faith thy diuine pre-  
sence, and so sleepe  
quietlie to eter-  
nal life, *A*

*men.*



Here follow certaine  
peculiar praiers for some  
special persons.

*A praier for anie Prea-  
cher or Shepheard  
of soules.*



Eternal God, which  
of thy great mercie  
hast vouchsafed to  
cal mee, a miserable  
and most vnworthie  
man, to the ministe-  
rie of thy Gospel, and hast appointed  
mee to bee a feeder of soules<sup>a</sup>, and a  
fisher of men<sup>b</sup> and now at the length  
segregated me, according to thy good  
pleasure, to preach the worde of sal-  
uation vnto this flocke, and people  
committed to my charge:

<sup>a</sup> Eph. 4, 11.

<sup>b</sup> Luk. 5, 10.

With lowlines of spirit and sighes  
vnfained I beseech thee, o Christ,  
<sup>c</sup> 1. Pet. 5, 4. which art our chiefe shepheard<sup>c</sup>, and  
Archbishop, make me an able mini-  
<sup>d</sup> 2. Cor. 3, 6. ster of the newe Testament<sup>d</sup>; a cho-  
<sup>e</sup> Acts 9, 15 sen vessel<sup>e</sup>, & profitable instrument  
for the carrieng of thy message be-  
fore the nations, and Princes of this  
world, as it becommeth the minister  
of

*for anie Preacher, &c.*

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of Christ <sup>f</sup>, and faithful dispenser of <sup>f</sup>1. Cor. 4, 1,  
the mysteries of God, and neuer let  
me proue an idol, or idle shepherd.

Worke thou effectuellie through  
me, and grant good successe vnto my  
doings, that fruitfullie I may vtter to  
mine auditors the healthful <sup>s</sup>, and <sup>s</sup>1. Cor. 15,  
heauenlie foode of their soules, which <sup>verse,</sup> 2,  
is the sincere preaching of thy gra-  
tious word, without al corruption, or  
deprauing of the same.

Take not fro my lips the worde of  
truth <sup>h</sup>, and let me not speake either <sup>h</sup> Psal. 119,  
the imaginations of my foolish <sup>verse.</sup> 43  
braine, or the vaine persuasions of  
my owne hart <sup>l</sup>, but maie vtter thine <sup>l</sup> Iere. 13, 10  
heauenlie worde, and minister accor-  
ding to the virtue which thou doest  
grant <sup>k</sup>, that in al things thy glorie <sup>k</sup> 1. Pet. 4, 11  
maie be sought of me:

That I follow not after couetous-  
nes feeding my selfe <sup>l</sup>, and forsaking <sup>l</sup> Eze. 34, 3  
my flocke, but giue me such an earnest <sup>l</sup> 1. Pet. 5, 2,  
care of their wel doing, that without  
constraint cheerefullie <sup>m</sup>, and glad- <sup>m</sup> 1. Cor. 9,  
lie, being bound therevnto, I may dis- <sup>verse,</sup> 16  
charge mine office: 17

That I bee not desirous of filthie  
lucre <sup>n</sup>, but with a willing mind maie <sup>n</sup> 1. Pet. 5, 2  
profit the Church, neither as an ex- 3  
erciser

• Ezech. 34,  
verse, 14.

exerciser of authoritie ouer my flocke,  
but that, euen through an hartie  
zeale of thine holie Name, I maie  
feede and make fat, in the plentiful,  
and goodlie pastures. ° of thy pure  
worde, thy Theepe committed to my  
trust:

P Ezech. 34,  
verse, 16.

That I may retaine a diligent con-  
sideration of the weaker sort P, and  
help the feeble, heale the sick, streng-  
then the bruized; that I maie bring  
home that which is seduced, & seeke  
that is lost, and carefullie prouide for  
that which is strong; that I labor not  
in mine office negligentlie °, nor ac-  
complish the worke of thee my mai-  
ster with deceit.

• Jer. 48, 10

• Ezech. 33,  
verse, 2, &c.

• Ezech. 34, 5

• Matt. 7, 15.

O almightie God, whose dwelling  
is aboue the cloudes, which hast ap-  
pointed me a keeper, and watchman  
for thy people °, to forewarne the  
simple that they be not, through the  
subtiltie of vaine teachers, deceiued,  
seduced and made a preie °, & spoile  
for the beasts of the field; make me so  
watchful, and careful ouer thy flocke,  
that couragiously I maie withstand,  
and beate awaie those rauening  
wolues ° which teare and scatter thy  
flocke, and, by reprouing & refusing  
their

their heresies, ouercome false prophets.

Giue me that vtterance and wisdom<sup>u</sup>, which none maie resist, or gaine saie<sup>z</sup>. • Matth. 10, verse, 19.  
x Luk. 21, 15

Grant me a learned<sup>y</sup>, & eloquent vtterance to diuide thy worde rightlie; and wisdom distinctlie, and in right order to propose the same, and to be able and readie to admonish<sup>z</sup>, and to comfort the weake, and, if anie offend through weakenes<sup>a</sup> to win him vnto weldoing by the spirit of meekenes; and modestlie to rebuke such as may be recouered; but those, which openlie doo sin without blushing, to take vp before the congregation<sup>b</sup>, not regarding the person, that the rest, by their example, maie feare and forsake their wickednes. y Esai. 50, 4  
z 2. Tim. 3, verse, 16.  
a Galat. 6, 1  
b 1. Tim. 3, verse, 20.

O Sonne of God, our continual intercessor, which hast ordained me to be a voice crieng<sup>c</sup>, endue mee with the grace of thine holie Spirit, that I maie exalt my voice like a trumpeter<sup>d</sup>, and declare their wickednes vnto thy people, and neuer shewe my selfe as a domme dog<sup>e</sup>, which cannot barke: so shal I not be partakers of their sinnes, nor guiltie of their condemnation, neither c Esai. 40, 3:  
9.  
d Esai. 58, 1.  
e Esai. 56, verse, 10.

<sup>f</sup>Ezec. 3, 18. neither wilt thou require their blood  
 Ezec. 33, 8. at mine hands <sup>f</sup>.

Wherefore againe, and againe I beseech thee, assist me euermore that through an open and bold reprehending of their wickednes, I maie deliver my soule in the daie of wrath, and  
<sup>g</sup>Psa. 51, 13 teach thy waies vnto the wicked <sup>g</sup>, whereby the vngodlie maie repent.

Finallie, so blesse me with thy fauor, that I maie walke in thy feare, as it becommeth me, and be an ensample of good life vnto my flock <sup>h</sup>, least, while I preach vnto others <sup>i</sup> my selfe prooue a castawaie; that in no case through my wicked conuersation <sup>k</sup>, I giue occasion to anie man of blaspheming thy word; and that in troubles, and persecutions I faint not, but maie suffer patientlie the reproch of this world, and the manifold troubles that Satan stirreth vp to disquiet thy Church.

Grant also to as manie as shal heare thy word from my mouth, that they maie firmelie with mee belecue the same, & be the followers of me <sup>l</sup>,  
<sup>1</sup>1. Cor. 4, 16 as I follow thee <sup>m</sup>, and haue confirmation of such as walke so, as be-  
<sup>2</sup>1. Cor. 11, 1 commeth Christians, that together

for anie hearer of Gods word.

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wee may continue in faith and patience, euen for thine owne sake, *Amen.*

*A praier for anie hearer  
of Gods worde.*



Giue thee most hartie  
thanks, ò eternal God,  
Father of our Lord Ie-  
su Christ, for that it  
hath pleased thee of  
thine vnſpeakable mercie, and good-  
nes in al ages continualie to send in-  
to the world men woonderful in thy  
gifts and knowledge of thy wil to be  
renewers and ſpeakers ſcoorth of thy  
truth<sup>a</sup>;

<sup>a</sup> Matth. 23  
verſe, 34

Like thanks I aſcribe vnto thy ſa-  
cred Maieſtie for allowing vs ſhep-  
heardſ<sup>b</sup>, and preachers in theſe our  
daies for the gathering together of  
thy Church our of al mankind to the  
building of the bodie of Chriſt.

<sup>b</sup> Ephe. 4, 11  
12

Humble I beſeech thee, gracious  
God, continue alwaie among vs thy  
pure worde through thy miniſters;  
gather vnto thy ſelfe an euerlaſting  
Congregation, and ſo inſtruct mine  
hart with thy Spirit of truth, that vn-  
ſeinedlie I may aſſent to thy whole-  
ſome

some worde, proue a liuelie member of thy bodie, and be incorporated into that societie which both in this world doth syncerelie confesse thee, & euermore extol thine holie name.

Keep those preachers which thou doest, and wilt giue in the certaine knowledge of thy blessed wil, that they may from time to time both open vnto vs thine intent concerning the reparing of mankind, the saluation, and redemption of our soules through thy free mercie; and also teach vs how to liue in new obedience, & to abstaine from carnal desires<sup>c</sup> which fight against the soule.

<sup>c</sup> 1. Pet. 2, 11

Inspire thy ministers and preachers of thy worde with thine holie Spirit, that they may vter thy wil purely as they haue receiued it from thine hands, retaining the forme of wholesome wordes<sup>d</sup>, and sounding onlie that doctrine which is vttered by thy Sonne out of thy bosome<sup>e</sup>. For otherwise, departing from the order of faith, and the rule of thy word, they wil greatlie obscure the light of thy doctrine; and obfude vpon vs the vanitie of their owne inuentions. Wherefore let them speake thy word

<sup>d</sup> 2. Timo. 1

verse, 13

<sup>e</sup> Iohn. 1, 18

<sup>e</sup> nor



*for anie hearer of Gods word.*

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not deceitfullie <sup>f</sup>, but syncerelie, e- <sup>f</sup> 2. Cor. 4, 2  
uen as from thee, and in thy sight.

Grant also, that by transforming  
thy ministerie into policie, they lord  
not ouer thine elect <sup>g</sup>, neither con- <sup>g</sup> 1. Pet. 5, 3.  
tend about superioritie and primasie  
in thy Church; but oneliē seeke the  
glorie of thy name, and the saluation  
both of themselues, and vs.

Giue them libertie of speech bold-  
lie <sup>h</sup> without feare to blame and re- <sup>h</sup> Eph. 6, 19  
buke al false doctrine, blasphemous  
superstition, & abuses in thy Church.

Open vnto them the doore of vt-  
terance <sup>i</sup> that they may speake the <sup>i</sup> Colos. 4, 3  
mysteries of Christ, & manifest them  
as they ought to doo, so shal their do-  
ings be profitable vnto the godlie

Assist them also with thine especi-  
al grace, that they disgrace not their  
doctrine by impuritie of life <sup>k</sup>, but let <sup>k</sup> 1. Tim. 3, 2  
their conuersation answere vnto the  
doctrine which they teach & preach. <sup>3.</sup>  
4. & c.

Especially for the shepheard of my  
soule, from whose mouth I learne thy  
blessed wil, I hartilie praie, that thou  
wilt keepe him in religion, sincere;  
and pure from enormous offenses in  
outward conuersation: endue him  
with a long and healthful life, if it be  
thy

thy good pleasure, that manie a good daie and yeere hee may continue in preaching the gladsome voice of thy gracious Gospel among vs without contention and strife.

And, ô Sonne of God, which art the Lord of al the flock<sup>l</sup>, worke thou effectuallie by thy preachers, speake thou within vs to our hartes the blessed wil of thine eternal Father, and confirme thy doctrine in our mindes by thine holie Spirit.

Grant that we may truelie knowe, and discern the same from the howling of woolues, & from the enchanted songs of seducing hirelings<sup>m</sup>, & grant that we may know thee<sup>n</sup>, euen as thou knowest thine heauenlie father, and walke religiously, and righteously in thy sight, shewing our selues to be of that holie seede which praiseth thy name for euermore.

<sup>m</sup> Iohn. 10, verse, 12  
<sup>n</sup> Ioh. 17, 25

Come holie spirit, open mine hart and cares that I may conceiue the profite of thy wholesome doctrine, and the sweete comfort reuealed in thine holie worde, by the preaching of the Gospel.

O Lord, I acknowledge with teares my sluggishnesse, and carelesnesse in seeking

seeking thy truth, and bewaile the wretched coldnes, and hardnes of mine hart, beseeching thee to endue mee with an vnfained longing, and with an ardent desire of holie Sermons.

Grant that in this life I maie worship the feete of the preachers of peace, and reuerence the true dispensers of thy mysteries, thy faithful ministers with double honor<sup>o</sup>; and none otherwise to obeie their godlie sermons, than I would if a voice should sound from the heavens.

<sup>o</sup> 1. Tim, 3.  
verse, 17.

Let mee not for the blemishes and imperfections of some particular men, vnreuerentlie cōceiue of thine whole ministerie.

Worke also within me, that despising thy word <sup>p</sup> deliuered vnto vs, I neuer seeke after strange reuelations, or violent rauishings both besides, and contrarie to thy worde, but bearing alwaies in minde the order which thou hast appointed, constantly embrace thy word manifested in the Church.

<sup>p</sup> Luke, 10,  
verse, 16.  
1. Thef. 4, 8.

Finallie impart such grace vpon vs, that we maie imitate, and follow the good workes of holie men <sup>q</sup>, casting

91. Cor. 11, 1

sting of the old man by putting on  
the new, which is created after God  
in righteousness, and true holiness.  
*Amen.*

*Apraier for a Prince,  
or Magistrate.*



Blessed art thou, Lord  
God of Sabbaoth. For  
to thee appertaineth  
al magnificence, and  
power, and glorie; to  
thee belongeth al honor, and aucto-  
ritie.

For whatsoever is either in the  
heauens aboue, or in y<sup>e</sup> earth beneath  
it is thine. Thine, ô Lord, is the king-  
dome; thou art aboue al Princes and  
Kings. Riches are thine, glorie is  
thine, and thou art Lord ouer al. In  
thee remaineth virtue, and power,  
greatnes, and gouernement,

<sup>a</sup>Wisd. 9, 1.

O God of my Fathers<sup>a</sup>, and Lorde  
of mercie which hast made, al things  
2. by thy word, and by thy wisdom ap-  
pointed man to rule the creatures  
3. which thou hast made, & to gouerne  
the world with equitie and iustice, I  
praise thee, and extol thy glorious  
Name

Name for appointing me thy seruant  
to rule and gouerne this thy people <sup>b</sup> 1. Kin. 3, 7.  
committed vnto my charge.

Now therfore, gracious Lord, fauo-  
rablie behold me, that I maie treade  
the path of truth, righteousnes, and  
fynceritie of hart in thy sight.

Let me not abuse mine authoritie  
but gouerne with lenitie and gen- <sup>c</sup> Ester. 1, 23.  
denes the people vnder me, that li-  
uing a godlie and honest life, man-  
kind may inioy their desired peace.

Giue therefore vnto thy seruant an  
heart desirous of instructions, that I  
maie iudge the people, and discern  
betweene good and euil <sup>d</sup>, &, neither <sup>d</sup> 1. Kin. 3, 9.  
declining to the right hand or to the  
left, stoutlie, and valiantlic maintaine  
the cause of the righteous.

Grant me counsel, and assistance  
to doo such things as are grateful vn-  
to thee, good for thy Church, and  
profitable for my people, and Com-  
mon-weale.

Giue me thy wisedome <sup>e</sup>, and re- <sup>e</sup> Wisd. 9, 4.  
iect me not from thy children. For <sup>f</sup> I <sup>2. Chr. 1, 10.</sup>  
thy seruant, and sonne of thine hand- <sup>f</sup> Wisd. 9, 5.  
maide, am a fraile man, of a short <sup>Psal. 116, 16.</sup>  
time and ful weake in the vnderstan-  
ding of iudgement, and the lawes.

P. I.

Thou

8 Wiid. 9, 7

1. Chr. 28, 5

2. Chr. 1, 9

1 Wiid. 9, 10

Thou hast chosen mee : a gouernor of thy people, and a iudge of thy sonnes, and daughters: send me therefore wisdom<sup>b</sup> from thy sacred heauens, and from the seate of thy magnificence, that it maie bee with me, and labor with mee, whereby I maie perceiue what is acceptable in thine eyes, and learne that I haue no power of my selfe, but from thee<sup>i</sup>, which art almighty, and raigest ouer the kingdomes of men, giuing them at thy pleasure<sup>k</sup>.

1 Rom. 13, 1

Wiid. 6, 3

1 Dan. 4, 14

1 Sir. 10, 15

Grant that I neuer conceiue proudly of my selfe, but may receiue in patience the discipline of thy Lawe.

Make me wise & circumspect, that I neither offer iniurie to anie man, neither suffer anie to be iniured; that so equitie may be mainteined, and iustice among men preserved<sup>m</sup>.

1 Psa. 72, 1

2

Let me at no time vnder the shew and color of equitie vphold, or countenance a wicked cause : neither yet without sufficient examination and trial of both parties, giue sentence against anie.

Allowe mee such counsellors, gouernors, and ouerseers as are of courage<sup>n</sup>,

rage<sup>n</sup>, and feare GOD, deale vprightlie, and hate couetoulnes, that by them the burden, charge and care which I sustaine, may bee somewhat lightened.

<sup>n</sup>Exod. 18.  
verse, 21.

Endue both mee, and them with thine holie Spirit, that with earnest studie and watchful mindes wee may discern betweene matters<sup>o</sup>, that no man through our negligence haue the ouerthrow in a righteous cause, but that sentence bee rightlie pronounced betweene a man & his brother, and a stranger without respect of anie person <sup>p</sup> in iudgement.

<sup>o</sup>Deu. 1, 13

Let vs heare as wel the litle as the great, and feare no man. Bicause the iudgement is thine, which standest in the companie of Iudges, and among the Gods <sup>1</sup> thou plaiest the iudge. For the iudgement is not of man<sup>r</sup> but of the Lord: and, whatsoeuer wee shal iudge it wil come vpon vs.

<sup>p</sup>Deu. 1, 17.  
Leuit. 19, 15  
Pro. 24, 23.

Wherefore, let thy feare bee with vs<sup>r</sup>, that wee may doo al things with care & circumspection, that we proue not children<sup>r</sup> in vnderstanding, neither giue our selues to dronkenesse & bellie cheere,<sup>n</sup> but eate our meate in due season and that for strength,

<sup>q</sup>Psal 82, 1  
<sup>r</sup>2. Chro. 19  
verse, 6.

<sup>r</sup>Sirach. 10  
verse, 22  
<sup>r</sup>Esaie. 3, 4.

<sup>n</sup>Ecclef. 10.  
verse, 17.

not for dronkennes.

For thou wilt make earnest and diligent inquirie of al our workes<sup>a</sup> and search al our cogitations: because we are thy seruants, and deputies to gouerne; men of a verie short life; and hee which is to daie a King<sup>y</sup> to morrow may be dead. For wee be al mortal<sup>z</sup>, and subiect to one, and the same corruption,

<sup>y</sup> Ecc. 10, 11

<sup>a</sup> Psal. 82, 7.

<sup>a</sup> Wisd. 6, 4

Besides, an horrible iudgement is nigh for such as walke not after the wil of thee<sup>a</sup>, our God. For hee that is most lowe, shal finde mercie, but the mightie shal be mightilie tormented.

<sup>b</sup> Deu. 10, 11

<sup>a</sup> Chr. 19, 7

Acts. 10, 34.

Rom. 2, 11.

Galat. 2, 11

1. Pet. 1, 17.

For thou which art the Lord ouer al, regardest not the person of anie<sup>b</sup>, neither doest thou feare the greatness of the mightie. Bicause aswel the great as the smal are the workmanship of thine hands; thy care is equal ouer al: and giuest to godlie Princes eternal happines, which art the iudge both of the quicke and dead, liuing and raigning with thy Sonne in the vnitie of the Spirit,

a God for euer-  
more, A-

men

A



*A praier of Subiects  
for their Prince.*



Almightie God , King  
of Kings, and Lorde of  
Lords, in thine hande  
is al power both in hea-  
uen and earth <sup>a</sup>, thou  
confirmest kingdomes , and againe  
doest alter them according to thine  
heauenlie pleasure, &c.

<sup>a</sup> Eccl. 10, 4  
15

*This praier you shal find  
afore, pag. 7.*

*A praier for a mar-  
ried man.*



God almightie, author,  
and institutor of matri-  
mony, which in the co-  
pling together of male  
and female doest offer  
vnto vs a consideration of the sacred  
and great mysterie of the mariage of  
our Lord and Sauior Christ, with his  
spouse the Church <sup>a</sup>, and withal ex-  
presse y most burning affection of thy  
sonne towards his beloued Spouse.

<sup>a</sup> Eph. 5, 23  
1. Cor. 11, 3

For he offered himselfe vpon the  
altar of the crosse <sup>b</sup>, to sanctifie, and  
p. 3. cleanse

<sup>b</sup> Eph. 5, 25

Eph. 5, 26.

clense hir by the washing of water  
through the worde, and to make him  
glorious for himselfe, without spot, or  
wrinkle, or anie such thing.

27

For euen as the husband by an in-  
separable bande of good wil is bound  
to the wife, so that both prosperitie  
and aduersitie is common to them  
both: so is Christ coupled to his  
Church through suffering vpon his  
owne flesh the punishment which  
was due vnto hir, and by making vs  
with him fellow heires of eternal ioye  
by couering our offenses.

Rom. 8, 1.

So that now there is no condem-  
nation to them which are in Christ  
Iesu<sup>c</sup> which walke not after the flesh  
but after the Spirit.

Eph. 5, 28

29

Whereby wee gather that man  
should loue his wife<sup>d</sup> euen as his  
owne bodie. For no man euer yet ha-  
ted his owne flesh howsoeuer croo-  
ked, old, weake, leane, or deformed it  
be: but so much the more carefullie  
dooth hide and couer those faults, by  
how much they appeare the more  
deformed. Yea he dooth nourish, and  
cherish that weake part, euen as  
Christ doth loue his Church though  
foule, and deformed with sin, which  
casteth

steth not hir off, though she seeme  
faoured, but healeth hir griefes, dis-  
sembleth much, forgiueth, and wi-  
eth awaie hir offenses.

I beseech thee, ô Father, which  
neither made nor begotten, mar-  
rie me <sup>e</sup> for euer vnto thy Sonne; <sup>e</sup> Hose. 2. 19,  
marrie me vnto him in righteousnes,  
and iudgement, in godlines, and mer-  
cie; marrie me vnto him in faith, that  
maie truelie knowe thee my Lorde  
and God, which wilt not the death of  
a sinner <sup>f</sup>, but rather that he repent <sup>f</sup> Eze. 33, 11  
and liue.

O thou onclie begotten Sonne of  
GOD, ioine me I beseech thee vnto  
thy bodie, that ingrafted in thee <sup>g</sup>, I <sup>g</sup> Rom, 11,  
may draw from thee the iuice of life, <sup>17</sup>  
and of heauenlie wisdom. <sup>18, &c.</sup>

Defende mee, and thine whole  
Church against the rage of Satan, the  
world, and the flesh. <sup>Ephes. 4, 15</sup>  
<sup>16</sup>

Loue, cherish, and comfort such as  
are ingrafted to thy flesh. Purge and <sup>h</sup> Psal. 51, 7  
wash me fro my sinnes, filthines <sup>h</sup>, and <sup>Hebr. 9, 13.</sup>  
spots through thy great mercie and <sup>14</sup>  
merits. <sup>1. Pet. 1, 18.</sup>  
<sup>19</sup>

Decke me with thy gifts and good-  
nes. Wash me with water <sup>i</sup>, and purge <sup>i</sup> Eze. 36, 25  
me with thy blood.

Annoint me with thine oile of glad-  
 nes <sup>k</sup> put vpon me thy roabes of righ-  
 teousnes, and couer me with thy glo-  
 rious purple; adorne mee with the  
 pretious stones of virtue, and place  
 vpon my head glorie and honor, that  
 al mine ornament maie bee inward,  
 and that I maie please thee through  
 hoping in thy mercie.

For thou art mine husband which  
 louest me <sup>l</sup>; my God whom I wor-  
 ship <sup>m</sup>; and the head wherevnto I am  
 subiect <sup>n</sup>.

Giue me grace that I neuer delight  
 in mine owne fairenes, and so plaie  
 the harlot<sup>o</sup>, following mine old lo-  
 uers, which promise mee bread and  
 water, wool, flax, oile, and drinke.

O God the Holie-ghost, which  
 maintainest the loue of married folkes  
 within our brestes, I humblie be-  
 seech thee, inflame the heate of  
 chaste affection betweene al married  
 folkes.

Giue me wisdome discretlie to  
 dwel with my wife <sup>p</sup>, considering al-  
 waies that naturallie she is weake,  
 and for that cause I must beare with  
 much foolishnes, and swalowe vp ma-  
 nie sorrowes when I shal perceiue the  
 weakenes

weaknes of hir affections.

And forasmuch as I am the head  
of my wife <sup>9</sup>, giue mee grace with <sup>9 Eph. 5, 23</sup>  
iudgment godlie both to instruct hir, <sup>1. Cor. 11, 3</sup>  
and to bring vp my familie in the  
knowledge and feare of thy Name <sup>r Ephes. 4.</sup>.

Let me neither ouer-nicelie bring  
them vp, nor too roughlie intreate  
them, but gentlie vse them, that they  
maie both continue in thy feare, and  
yeeld me due obedience, but especi-  
allie liue godlie in thine eies.

Blesse thou my wife, that she maie  
proue a sweet companion vnto mee,  
louing me vnfainedlie from the hart  
without dissimulation; so that I may  
safelie trust in hir <sup>r</sup>, and she may ren- <sup>r Prou. 31.</sup>  
der vnto me good for good, not euil <sup>verse, 11</sup>  
for good. <sup>12, &c.</sup>

O God, which art a chaste minde,  
make mee with a chaste bodie and  
pure affection to serue thee in chaste  
matrimonie, and neuer with a wicked  
eie to behold the wife of another  
man to lust after hir <sup>r</sup> neither yet to <sup>r Mat. 5, 28</sup>  
forsake my proper bed <sup>u</sup> with the <sup>u Eccle. 23.</sup>  
losse of my soule. <sup>verse, 16</sup>

Drive awaie Satan the mortal eni-  
mie to this thine ordinance, that he  
sowe not contentions, and braules

p. 5      betweene

betweene vs.

Cut al occasions of debate, and sinister suspicions, that so in a true conioining together of mindes wee maie in this world liue vertuouſlie, and hereafter in the world to come raigne eternallie according to thy worde, *Amen.*

*Read the praier for wedded folkes  
afore, pag. 104.*

*A praier for children.*



Eternal, and euerliuing  
G O D, Father of our  
Lord Iesu Christ, ma-  
ker of heauen & earth,  
which haſte enioined  
vnto vs children that with due obe-  
dience we honor our parents<sup>a</sup>: which  
thing not onelie true religion dooth  
exact, but alſo natural reaſon dooth  
bind vs vnto.

<sup>a</sup>Exo. 20, 12  
Dent 5, 16  
Matth. 5, 4.

Besides, thou art maruellouſlie de-  
lighted with ſuch obedience of chil-  
dren toward their parents for thy  
2 Sonnes ſake our Lord.

3 And y the more willinglie we may  
Ecclef. 3, 4. obeie them, thou haſt made a ſingu-  
3 lar promiſe of long life<sup>b</sup> vnto vs.  
6, &c.

And

And as the obedience of children which they ow, and shew to their parents is excendinglie grateful in thy sight: so contrariwise obstinacie and disobedience is [most vnsauerie, and displeaseth thee.

The which may be gathered by the horriblenesse of punishment <sup>c</sup> which thou denoucest against stubborne, and disobedient children. <sup>c Deu. 21, 18 19, &c</sup>

I beseech thee therefore most humblyeuen for thy sons sake, in whome onelie thou delightest <sup>d</sup>, lighten the eyes of mine vnderstandieg, that aboue al I may truelie and syncerelie acknowledge thee my principal Father <sup>e</sup>, of whom al the familie both in heauen and earth is named; and, in true inuocation, and thankesgiuing, obeie; and in true holines, and righteousness, serue thee my GOD, and heauenlie Father, from whom I draw vital breath <sup>f</sup>, my soule and bodie, with al the faculties, and power that I haue. <sup>d Mat. 3, 17 Luke. 3, 22. e Eph. 3, 14 15 f A&. 17, 25</sup>

For which cause I am bound rather to obeie thee my maker <sup>g</sup> than men; <sup>g A&. 5, 29</sup> and to bee occupied in those things which belong to thee my Father which art in heauen <sup>h</sup>, and cheerfully <sup>h Luk. 2, 49</sup>

to go about that which thou hast enjoined me.

Secondlie, giue me grace to honour mine earthlie parents in deede, and  
<sup>i</sup> Eccles. 3, 9 word<sup>i</sup>, in al patience, and neuer to be a cause of their sorrowe, and griefe of minde.

And when their vnderstanding shall  
<sup>k</sup> Ecc. 3, 14. faile through age<sup>k</sup>, be it far from mee  
 15. that I doo either disdaine or deride them, albeit I am beautified with neuer so excellent gifts of nature, but make me to beare with the weakenes of their age, as I am bounde both by thy word, and in conscience to doo, so shall I be blessed.

<sup>l</sup> Eccl. 3, 16. For <sup>l</sup> he which honoureth his pa-  
 6. rents shall haue ioy of his owne children, and when he maketh his praier he shall be heard.

O Lorde, forgiue thou my finnes whereby I haue offended my louing parents.

O remember not the finnes of my youth<sup>m</sup>, nor my rebellions: but according to thy mercie remember thou me, euen for thy goodnes sake, O Lord.

Let the example of thy Sonne my Sauior Christ, which in his child-  
 hood



*for children.*

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hood was obedient vnto his parents<sup>n</sup> <sup>n</sup>Luk. 2, 51.  
be depainted, & fixed alwaies in my  
mind, the better to obey them which  
begat and haue brought mee vp, and  
to relieue them beeing weake either  
through age or sicknes.

For hee which forsaketh his father  
shall come to shame: & hee that an-<sup>o</sup>Eccl. 3, 17  
gereth his mother is cursed of God.

Likewise let it please thee to giue  
me a willing hart to obeie my tea-  
chers, and betters, and to omit no  
part of duetie and reuerence which I  
owe: so that I may alwaies declare  
my selfe to be a decliner from euil<sup>p</sup>, <sup>p</sup>Psa. 34, 14  
and a doer of good, a seeker of peace,  
and a follower of the same. <sup>1</sup>Pet. 3, 11.

O Christ Iesu, which hast giuen to  
weake yeeres the benefit of docilitie,  
giue likewise to the towardnes of my  
nature the aide of thy grace, that I  
may learne good nurture, and liberal  
artes seruing to the aduancement of  
thy glorie, whereby the more easilie  
I may attaine to the knowledge of  
thee, whome to know is perfect hap-  
pines and felicitie<sup>9</sup>.

<sup>9</sup>Ioh. 17, 3

For thou art the fountaine, from  
whence al wisdome and vnderstan-  
ding proceedeth<sup>r</sup>, without whome al  
our

<sup>r</sup>Eccles 1, 1.  
Prouer. 2, 6

James 1,5.

our studies lack good successe. wherefore at thy hands do I beg wisdome<sup>e</sup>, which giuest liberallie without reproching anie man.

Lighten thou mine vnderstanding with thy grace, that hauing learned the liberal artes, and the toongs, I may applie them to those ends whereunto they serue, that according to thy sacred infancie, I may profite as in yecres, so in wisdome and virtue, both afore thee and man<sup>r</sup>.

Luk. 2,52.

O GOD the Holie ghost, purifie mine hart by a liuelie faith, that I spend not my time in vaine pleasure, cockering mine affections.

Psal. 32,9

Extinguish in me the flames of doing, and filthie loue, and let mee neuer serue the lust of the flesh like horse and mule<sup>e</sup> which haue none vnderstanding.

Psal. 119,73

Thine hands, O Lord, haue made, and fashioned me<sup>x</sup>: O giue me vnderstanding, that I may learne thy lawe.

141.

I am smal, and of no reputation, yet wil I neuer forget thy righteousness.

For thy righteousness is perfect right-

142.

eousnes, and thy law is truth, Amen.

*Use the praier for yong folkes, which you  
shal find afore, pag. 109.*

*A praier against the Turke,*  
or anie other forraine  
*Tyrants.*



Omnipotent, and eternal God, Father of our Lord Iesu Christ, maker and preseruer both of heauen and earth, together with thy coeternal Sonne, and the Holie-ghost :

Wee haue sinned <sup>a</sup>, ô Lord, with our fathers, we haue committed iniquitie, and doone wickedlie. <sup>a Psal. 106, 9</sup>

Therefore we openlie confesse that by thy righteous iudgement we are iustlie punished; and rightlie deserue that barbarous, and vngodlie nations should spoile vs of our goodes, overthrow our schooles, Churches, and Common-weales; make vnmerciful hauocke of the promiscuous multitude, and carie miserable men from the sweete bosomes of their deere friendes into a slauerie more greuous than death.

O God, it is thou which repellst vs, yea thou doost confound vs before the nations for our sinnes <sup>b</sup>, and goest <sup>b Psal. 44, 9.</sup>  
not

not forth with our armies to the  
battel.

**Pfal. 44, 10.** Thou makest vs to turne our backs  
vpon our enimies, so that they which  
hate vs spoile our goods.

**11** Thou sufferest vs to be eaten vp like  
sheepe, and hast scattered vs among  
the heathen.

**12** Thou sellest thy people for naught,  
and takest no monie for them.

**Therefore be the heathen come in-  
to thine inheritance, thy holy Tem-  
ple haue they defiled; they haue de-  
stroyed our townes, and houses, and  
brought them into an heape of stones.**

**2** The dead bodies of thy seruants  
haue they giuen to be meat for foules  
of the aire; and the flesh of thy Saints  
vnto the beasts of the land.

**3** Their bloud haue they shed like  
waters on euerie side, and there was  
no man to burie them.

**4** We are become an open shame to  
our enimies: a verie scorne & byword  
vnto them that are round about vs.

**Wherefore in these mischeuous  
wars, and in the middes of our fatal  
punishments, we flie vnto thee, saieing  
d, Helpe vs, O God of our saluation,  
for the glorie of thy Name; o deliuer**

**d Psal. 79, 6.**

against Turks, and forraine Tyrants.

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vs; and bee merciful vnto our sinnes  
for thy Name sake.

O deale not with vs after our sins<sup>e</sup> <sup>e</sup>Pl. 103, 10.

neither reward vs after our iniquities

Remember not against vs our former sins<sup>f</sup>, but let thy tender mercie  
preuent vs: for we are in great misery. <sup>f</sup>Psal. 79, 8.

Looke vpon our affliction and trouble,  
& and forgiue al our sinnes. <sup>g</sup>Pla. 25, 18.

Behold our enemies for they are manie,  
& they hate vs with cruel hatred. 19

Thou which hast forgiuen the iniquitie  
of thy people<sup>h</sup>, and couered al <sup>h</sup>Psal. 85, 2.

their sinnes; and hast withdrawne al  
thine anger, and turned backe from 3

the fiercenes of thy wrath: turne vs,  
we humbly beseech thee, O God our 6

Sauior, & remooue awaie thy displeasure,  
that in true repentance we may

please thee for thy Sonne his sake. 5

Wilt thou bee displeased with vs for  
euer? & wilt thou prolong thy wrath  
from one generation to another? 5

O let the sorrowful sighing<sup>i</sup> of thy  
prisoners com before thee according <sup>i</sup>Psal. 79, 11  
to y<sup>e</sup> greatnes of thy power preserue  
those which are appointed to die.

Poure out thine indignation vpon <sup>k</sup>Ier. 10, 25.  
the heathen <sup>k</sup> that knowe thee not, <sup>l</sup>Psal. 79, 6:  
and vpon the kingdomes which cal 10  
not

not vpon thy Name: that al nations  
may know y<sup>e</sup> vengeance of the bloud  
of thy seruants that is shed.

Consider the mortal threatnings of  
our enimies, that they may be hinde-  
red from exercising their tyrannie  
vpon vs, saieng triumphinglie, Where  
is now their God?

*Psal. 79. 10.*

Keepe from our necks the greeuous  
yoake of Antichristian bondage, and  
repreſſe the furiousnes of al Tyrants  
which labor to spoile and make ha-  
uocke of thy Church; to abolish true  
doctrine, praiers, and pure religion;  
and to bring in idolatrie, errors, and  
blasphemous ceremonies.

Defend our Churches, policies,  
and dwelling places.

Suffer not our towns to be reduced  
into dennes for Tyrants, and other  
bloudie nations, which hate both  
thee, and vs extreamlie.

Arme the right arme of our Gra-  
tious Queene, and hir Nobles, that  
they maie fight for our Lawes, liues  
and libertie.

Teach their handes to fight <sup>1</sup> and  
their fingers to battel; increase in  
them an inuincible courage of mind,  
that enflamed through the zeale of  
thy

*1Psa. 144. 1.*

*in the time of the plague, &c.*

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thy religiō, they may valiantlie withstand their, euen thine enimies.

Guide thou the handes of such as fight in the cause of religion, & grant them happie successe ouer al their enimies. For a King is not saued by the multitude of an host<sup>m</sup>, neither is the mightie man deliuered by great strength, but the victorie commeth from heauen<sup>n</sup>.

<sup>m</sup> Psa 33, 16  
17

At thy rebuke, ô Lord, both the chariot and horse are cast asleepe<sup>o</sup>.

<sup>n</sup> 1. Mach. 3  
verse, 19

Thou wilt take away the corage of Princes, and art terrible to the Kings of the earth.

<sup>o</sup> Psa. 76, 6  
12.

O be thou our helpe in trouble<sup>p</sup>, for vaine is the helpe of man. Through thee wee shal doo valiantlie; for thou wilt tread our enimies vnder our feet and make them come to naught, thorough our Lord Iesus Christ, *Amen*.

<sup>p</sup> Psa. 60, 11  
12.

*A praier to bee saide in the  
time of the plague, sicknes,  
and mortalitie.*



Lorde our GOD, great and fearful art thou<sup>a</sup>, keeping couenant and mercie with them that loue thee, and keepe thy

<sup>a</sup> Dan. 9, 4.  
Nehem. 1, 5  
Deut. 5, 10.

thy commandements.

<sup>b</sup> Dan. 9, 5.  
Baruc. 1, 17.

We haue sinned o Lorde, <sup>b</sup> and haue committed iniquitie, wee haue done wickedlie, yea we haue rebelled and haue departed from thy precepts and from thy iudgements; wee haue not obeyed thy seruants <sup>c</sup> the Prophets which spake in thy name to our Kings and Princes; to our forefathers, & to al the people of the land.

<sup>c</sup> Dan. 9, 6.

O Lorde, righteoulnes belongeth  
7. vnto thee, but vnto vs open shame and confusion, as it is come to passe  
8. this daie by the plague and sicknesse raigning among vs, and among al the dwellers of this land, bicause of the finnes which wee haue doone against thee.

Vnto thee o Lorde and God pertaineth compassion and forgiuenes, thogh we haue rebelled against thee.

10 We haue not obeied thy voice to walke in the lawes which thou hast laid before vs.

<sup>d</sup> Leu. 26, 15

Baruc. 2, 10

<sup>e</sup> Dan. 9, 12.

Leuitic. 26.

vers. 16, &c.

Deu. 28, 21.

Exodus. 9

verse 9, &c

We haue hitherto despised thy diuine worde <sup>d</sup>, yea, wee haue loathed preaching, and haue losed the bridle to al beastlines of desires.

Therefore <sup>e</sup> the curse and oth which is written in the lawe of Moses thy seruant,



seruant is powred vpon vs, and wee, through the plague, & corrupt aires, with burning feauers, and greeuous sicknes are lamentable consumed euerie daie.

Yea in our knees <sup>f</sup> and legs are wee <sup>f</sup>Deut. 28.  
smitten with most lothsome botches, verse, 15  
and those incureable from the sole of the foote vnto the top of the head.

Bicause we repent not, neither ob- 58.  
serue al the words written in thy law,  
nor feare thy glorious and dreadful  
Name, thou doest, according to thy 59  
threatnings aforetolde, encrease our  
plagues, and the plagues of our seed;  
thou sendest great plagues & of long 60  
continuance, euil sicknes, and of long  
durance, thou bringest vpon vs vncu- 61  
rable diseases, al maner of sicknes, &  
al kinds of plagues, beside those writ-  
ten in the booke of the lawe.

Al these plagues, according to thy  
word <sup>g</sup>, are come vpon vs, yet haue <sup>g</sup> Baruc. 2, 7  
we not praied vnto thee our Lorde, 8.  
that we might euerie man turne from  
his vngodlie waies.

Therefore hast thou bin watchful  
in punishing vs, and in bringing these  
euils vpon vs. Thou art righteous, o <sup>h</sup> Psal. 119, 137  
Lord, and true is thy iudgement.

O

**O GOD**, Father of our Lord Iesu Christ, thou hast got thee a glorious name, as may appeere this daie <sup>b</sup>.

<sup>b</sup> Baru 2, 11.

**12** O Lord our God, we haue sinned, we haue done wickedlie, we haue behaued our selues vngodlie, in al thine ordinances. Turne thy wrath from vs, wee beseech thee, for we are but a few left in this place.

<sup>12</sup> Kin. 8, 37

38, &c.

<sup>1</sup> Chr. 6, 28

29

<sup>2</sup> Chr. 20, 9

O Lord God which hast promised, that when either pestilence is among vs <sup>i</sup>, or the aire infected, or anie other plague or sicknesse is hot, thou wilt heare the praiers and grant the requests of anie man among the people, praieng from the bottome of his hart, acknowledging his sinnes vnfaiedlie, and lifting vp his hands vnto thee through Iesus Christ before the throne of grace <sup>k</sup>.

<sup>k</sup> Heb. 4, 16

<sup>1</sup> Kings. 8.

verse, 39.

Bee thou merciful, giue vnto euerie man according to al his petitions. For thou alone knowest the hartes of al the children of men.

Heare thou our praiers, and petitions, and deliuer vs from this contagious and deadlie pestilence.

<sup>m</sup> 1 Sam. 24.

verse, 16.

<sup>1</sup> Chr. 21, 15.

Command thine Angel which striketh vs, to put vp his sworde into the sheath <sup>m</sup>, that he strike vs not to our final

final and vtter destruction; proceede  
not in thy wrath, spare vs from death  
and bring not our end by the plague.

Let the heauens be milde, and our  
dwelling places healthful, least the  
aire being infected <sup>n</sup>, powre downe <sup>n</sup> Ps. 78, 50.  
the contagion thereof vpon vs to our  
destruction.

O Lord, turne awaie thine hande,  
it is sufficient<sup>o</sup>, let now thine hand <sup>o</sup> 2. Sam. 24  
cease, that al the earth maie know <sup>verse, 16.</sup>  
how that thou Lord art our God, <sup>1. Chr. 21, 15.</sup>  
and that we doo cal vpon thy Name. <sup>p Baru. 3, 15</sup>

O Lord looke downe from thine  
holie house vpon vs, and thinke vpon  
vs, incline thine care and heare vs. 16

Open thine eies and beholde the  
affliction & mortalitie of thy people. 17

For the dead, which are in y<sup>e</sup> graues,  
and whose soules are out of their bo- 16

dies, giue to thee neither praise, nor  
righteousnes, but the soule y<sup>e</sup> is vexed 18

for the multitude of hir sinnes, which  
goeth on heauilie & weaklie, whose  
eies begin to faile; yea the hungrie  
soule is it that ascribeth due praise &  
righteousnes vnto thee, o Lord.

For wee powre out our praiers be- 19  
fore thee, and require mercie in thy  
sight, o Lord our God, not for anie  
worthines

worthines either of our owne, or of  
 9 Matt. 3, 9. our fathers : but in the name of thy  
 sonne Iesus Christ, in whom thou art  
 1 Mat. 3, 17. wel pleased : we beseech thee, bee  
 Matt. 17, 5. merciful vnto vs, and helpe vs in this  
 necessitie.

1 Psal. 90, 13. Turne thee againe , o Lord, at  
 the last, and be merciful vnto thy ser-  
 uants; that this poisoned infection  
 maie be taken from vs.

Notwithstanding if it be thy plea-  
 sure to visite our offenses with the  
 1 Psal. 89, 32 rod , thy blessed wil be doone , and  
 2 Mat. 6, 10. giue vs grace to beare thy fatherlie  
 Luke. 11, 2. correction laid vpon vs patientlie  
 2 Prou 3, 11 remembring alwaies that wee are  
 Hebr. 12, 6. chastened of thee our Lord in this  
 world, y we be not condemned w the  
 1 Cor. 11, reprobate y in y world to come, Amen  
 verse. 32.

*A praier for the sicke you shal  
 find afore, pag. 148.*

*A praier to auoide both  
 raging tempests, and vnsea-  
 sonable weather.*



Most wise and mightie  
 God, thou art a glori-  
 ous King in al the  
 world, thy wonderfu  
 maiestie dooth shine  
 and

and is knowne also by raine, thundering, lightening, & other meteors engendred in the aire: thy throne is among the clouds, thou hast made darknes thy secret place<sup>a</sup>, and thy pavilion about thee euen darknes of water, and clouds of the aire.

<sup>a</sup> Psa 81, 11

At the brightnes of thy presence the clouds doo passe awaie, so doo the hailestones and fire coles.

12

Thou doost thunder from the heauens, and giuest thy voice, hailestones, and coles of fire.

13

Thou sendest thy arrowes, and scatterest them; thou encreasest lightnings and destroiest them.

14

Who is so great a God<sup>b</sup>, as thou, our God? Thou art the God which doost woonders, and declarest thy power among the nations.

<sup>b</sup> Psa, 77, 13

14

Thou redeemest thy people with thine arme.

15

The waters sawe thee, and were afraid; yea the depths trembled.

16

The clouds powred out water, the aire thundred, & thine arrowes went abroad.

17

The voice of thy thunder was heard round about; the lightnings lightened the world, the earth

18

Q. I. trembled

trembled and shooke.

The foundations of the earth were  
 \*Psa. 18, 15. discouered at thy rebuking<sup>e</sup>, O  
 Lord, at the blasting of the breath  
 of thy nostrils.

Therefore shall the verie heauens  
 \*Psal. 89, 5. extol thy wonderous workes<sup>d</sup>, and  
 the Saints set forth thy truth in the  
 Congregation of the Saints.

6 For who is equal to thee in hea-  
 uen? and who like thee among the  
 sonnes of the gods?

7 Thou art verie terrible in the as-  
 semblie of the Saints, and to bee re-  
 uerenced aboue al that are about  
 thee.

8 O Lord God of hosts, who is like  
 vnto thee? which art a mighty Lord  
 and thy truth is about thee.

9 Thou rulest the raging of the sea,  
 thou stillest the waues therof, when  
 they doo arise.

Thou onelic art of power to re-  
 solue into vapors the drops of the  
 sea by the heate of the sunne; thou  
 takest the same vp being turned in-  
 to airie substance, and againe tur-  
 nest it into meete water, and ma-  
 kest it to come powring downe vp-  
 on the face of the earth.

What so-

*to auoid raging tempests, &c.*

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<sup>e</sup> Psa. 135, 6.

Whatsoever thou wilt<sup>d</sup> thou dost  
in heauen and in earth, and in the  
sea, and in al deepe places.

With thy power thou madeft the  
earth<sup>f</sup>; with thy wisdom thou hast  
established the world, and with thy  
discretion stretched out<sup>y</sup> heauens.

<sup>f</sup> Ier. 51, 15

As soone as thou lettest thy voice  
be hearde, the waters in the aire  
waxe fierce; thou drawest vp the  
cloudes from the ends of the earth;  
thou turnest the lightening into  
raine, and bringest forth the wind  
out of thy treasures.

16

Thou couerest the heauens with  
cloudes<sup>g</sup>, and preparest raine for  
the earth; thou makest the grasse to  
growe vpon the mountaines, and  
prouidest herbs for the vse of man;  
thou giuest to beastes their foode,  
and to the yong rauens that crie.

<sup>g</sup> Psa. 147, 8

9.

Behold, so great art thou<sup>h</sup>, that  
thou passest our knowledge, nei-  
ther can the number of thy yeeres  
be searched out. When thou re-  
strainest the drops of water, the  
raine poureth downe by the vapors  
therof, and falleth abundantlie vp-  
on man.

<sup>h</sup> Iob. 36, 26

27

28

Thou bringest forth the windes

q. 2.

our

<sup>1</sup>Pl. 135, 7. out of thy treasures <sup>1</sup>, that is from  
 Iere. 51, 16. the secret places where thou didst  
 hide them in great abundance, that  
 they might bee readie at thy com-  
 mandement, and come forth when  
 thou thinkest good.

Thou makest the cloudes to la-  
<sup>2</sup>Iob. 37, 11 bor to giue water to the earth <sup>k</sup>, and  
<sup>12</sup> scatterest the cloud of thy light.

Thou turnest it about by thy go-  
 uernment, that they may doo what-  
 soeuer thou commandest them vp-  
 on the whole world.

O God mine hart is troubled very  
 sore, when I beholde the immode-  
 rate showers, and heare the terrible  
 thunder, yea it forsaketh his place,  
 when I heare the noise of thy voice,  
 and the speech proceeding from  
 thy mouth.

O God which rulest heauen and  
 earth, I most humble beseech thee,  
 mercifullie to driue awaie, or at  
 least to mittigate these mightie  
 streames, and most raging tem-  
 pests.

Restraine thy thunderbolts, and  
 thy fierie darts that they hurt vs  
 not.

Keepe vs, and our nests, that wee  
 perish



so auoid raging tempests, &c.

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perish not through lightnings, nor  
be destroyed by thy thunderclaps.

Protect our houses and vs, that  
we be neither consumed by the fire  
meteors, nor bee drowned by anie  
sudden floud.

O merciful God, raine not I be-  
seech thee, hailestones vpon the  
face of the earth, neither strike  
such as are in the fieldes, be they  
man or beast<sup>1</sup>.

<sup>1</sup>Exo. 2, 22  
25

Strike not thou therewithal the  
heerbes of the field, neither breake  
thou, gracious Lord, the trees of our  
land<sup>m</sup>.

<sup>m</sup>Pf. 105, 33

Destroy not our corne with hail-  
stones: nor with hailestones smite  
thou our cattel<sup>n</sup>, and deliuer our  
flocks from the thunderbolt.

<sup>n</sup>Pf. 78, 44.  
49

Cast not the fiercenesse of thy  
wrath, anger, and displeasure vpon  
vs.

Giue vs not hailstones for raine  
<sup>o</sup>neither flames of fire in our land;  
but of thy mercie conuert the thun-  
der into gentle raine, whereby it  
may bring out fruit abundantlie<sup>p</sup>.

<sup>o</sup>Pf. 105, 32  
Iere. 51, 16

Send not among vs either vn-  
timelie, or vntemperate showers,  
which bee either noisome to the  
q. 3. fruit,

<sup>p</sup>Pf. 145, 16

<sup>a</sup>1. King. 8. fruite, and bring the mildew <sup>a</sup>, or  
verse, 37 destroye the corne.

Restraine in like sort the windes  
and violent tempestes, that they  
bring none hurt either to vs, or  
our goodes, euen for Christes sake  
our Lord, and Sauior,

*Amen.*

*A praier for waiefairing  
men, and Trauellers.*



Almightie, eternal,  
and liuing God, Fa-  
ther of our Lord Iesu  
Christ, I thanke thee  
with mine whole  
heart for sending of thine infinite  
and vnspeakable goodnes to man-  
warde, thine onelie Sonne into this  
worlde to suffer on our behalfe al  
<sup>a</sup> Esai. 53. 3. the miseries of this life <sup>a</sup>: which in  
4. the state of extreame basenes tra-  
5. ueling from one region to another,  
6. to preach the Gospel of thy king-  
dome, suffered no doubt the sundrie  
infirmities of our mortal bodie.

For passing through Samaria he  
was wearie by reason of trauel, and  
<sup>b</sup> Iohn. 4. 6. rested himselfe on Iacobs wel <sup>b</sup>.

for waifairin; men, &c.

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In al things hee was like vnto  
For we haue not an high Priest  
which cannot bee touched with  
the feeling of our infirmities, but  
was in al things tempted like as we  
are, and yet without sinne.

<sup>c</sup> Heb. 2, 17.

<sup>d</sup> Heb. 4, 15

In his Name I take my iournie,  
whose wil it is that whatsoeuer we  
doe either <sup>e</sup> in worde or deede, wee  
should doe it in the Name of our  
Lorde and Sauior Christ; giuing  
thanks vnto thee our God, and Fa-  
ther through him.

<sup>e</sup> Col. 3, 17.

For his sake, which went about  
doeing good <sup>f</sup>, and healing al that  
were oppressed of Satan, I beseech  
thee, giue thine holy angels charge  
to keepe me in al my waies, and  
to guide mee to and fro in my iour-  
nie, euen as Tobie the yonger was  
guided of the Angel Raphael <sup>h</sup> vnto  
Gabael habiting in Rages a citie of  
the Medes.

<sup>f</sup> Act. 10, 38.

<sup>g</sup> Psa. 91, 11.

Matth. 4, 6.

<sup>h</sup> Tob. 5, 5.  
6

Guide mee with strength <sup>i</sup> and  
courage; and direct my steps in the  
course of my iournie, that I wan-  
der not out of the right waie into  
bywaies, neither cast my selfe into  
dangers.

<sup>i</sup> Psa. 18, 32.

And therefore, holie Father, bee  
q. 4. thou

thou the director of my waies, and keepe me out of the clawes of spoilers.

Saue mee from the deuouring iawes of sauage beasts. Compasse mee about with thine heauenlie protection, that I fal not into anie cuils either of soule, or bodie.

Be thou vnto me a faithful companion, as thou wast to Iacob the Patriarch <sup>k</sup>trauelling into Mesopotamia, and descending into Egypt<sup>l</sup>.  
<sup>k</sup> Gene. 28, <sup>l</sup> Gen. 46, 4. Likewise as thou diddest lead the children of Israel through the red sea <sup>m</sup>, and through the vncomfortable wildernes<sup>n</sup>, going before them by day in a piller of a cloud <sup>o</sup>, and by night in a piller of fire <sup>p</sup> to lighten them in the way that they went: vouchsafe to accompanie; gouerne, and direct me in this my iournie.

Shew mee also such fauor, that wheresoeuer I go I may find godlie men, which may entertaine, lodge, and curteouslie entreat mee <sup>q</sup>, least otherwise I fal into perils, and bee iniured of the wicked.  
<sup>q</sup> Matth. 25, <sup>l</sup> Esai. 58, 7.

Be thou with me night and daie, that none hurt light vpon me; protect me both against the iniurie of cold,

*for waifairing men, &c.*

321

cold, and the vehemencie of heat<sup>r</sup>, <sup>r</sup> Gen. 31, 40  
and from al enemies deliuer me.

O Lord, giue me bread to eate<sup>f</sup>, <sup>f</sup> Gene. 28,  
and clothes to put on. <sup>verse, 20.</sup>

And as the wise men <sup>t</sup> by the di- <sup>t</sup> Matth. 2  
rection of a starre in the East came <sup>verse, 1, &c</sup>  
ioyfullie into Iurie, and afterward  
being admonished in a dreame so  
to doo, returned into their countrie  
another waie : so my busines being  
wel finished bring me home againe  
in safetie, that I may praise thee my  
God, and Lord, continuallie in the  
Congregation of the Saints.

O Lorde heare my praier<sup>u</sup>, and <sup>u</sup> Psa. 39, 12  
with thine eares consider my com-  
plaint; hold not thy peace at my  
teares. For I am a stranger in this <sup>Heb. 11, 13.</sup>  
worlde, as al my forefathers were.  
Our daies like a shadowe vpon the  
earth <sup>x</sup> doo passe awaie, and conti-  
nue not. <sup>x</sup> 1 Chr. 29,  
<sup>verse, 15.</sup>  
<sup>Wisd. 2, 5.</sup>

We are strangers, & wander out  
of our true countrie<sup>y</sup>. For the daies  
of our pilgrimage are but short <sup>z</sup>, <sup>y</sup> Heb. 11, 13  
yet be they ful of miserie & trouble, <sup>z</sup> 1 Pet. 2. 11  
<sup>z</sup> Gen. 47, 9.

Giue me grace that I set not my  
minde on this worlde <sup>a</sup>, but to lift <sup>a</sup> Colos 3, 1  
vp mine eies vnto heauen, and de-  
fire a better <sup>b</sup>, that is, an heauenlie <sup>b</sup> He. 11, 16  
<sup>2.</sup>

q. 5.

coun-

countrie.

And as long as wee are absent  
<sup>c 2</sup> Cor. 5, from the bodie <sup>c</sup>, let vs be of good  
 verse, 6, & c. courage, suffer vs not through feare  
 to faint in afflictions, but firmelie  
 to trust that shortlie we shal return  
 vnto thine habitation, & there in-  
 ioy thy sight in decde, and euerla-  
 sting life, where thou, with thy Son,  
 and the holie Spirit, liuest and  
 raignest one eternal God for  
 euermore, *Amen.*

## A praier before the *recciuing of the ho-* lie Communion.



O Jesu Christ, holy, and  
 eternal God, I mise-  
 rable man, and wret-  
 ched sinner acknow-  
 ledge and confesse,  
 that I am not woorthie the least of  
 al thy mercies <sup>a</sup>, & most vnworthie  
 to receiue thee vnder the roose  
<sup>a</sup> Gene. 32, verse, 10. <sup>b</sup> of my soule by participating of  
<sup>b</sup> Matt. 8, 8. <sup>c</sup> thy most blessed bodie and bloud,  
 Luke. 7, 6. For horrible and infinite are the  
 sinnes wherewith I am defiled.

Wo

*before the Communion.*

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<sup>c</sup> Esaie., 5.

Wo is me, Lord, <sup>c</sup> for I am a man  
of polluted lips, and dwel among  
people that haue vncleane lips.  
And therefore the verie entrales of  
mine hart are trobled, & my bones  
doo shake, bicause I finde my soule  
a most vnwoorthie ghest for so hea-  
uenlie a supper.

And yet againe mine hart is won-  
derfullie lightened, when I cal into  
mind that thou, the deere sonne of  
almightie God, camest not into this  
worlde to cal the righteous <sup>d</sup>, but  
sinners vnto repentance. For <sup>e</sup> they  
that be whole neede not the Phy-  
sician, but they that are sicke.

<sup>d</sup> Luk. 5, 22

<sup>e</sup> 1. Tim. 1, 15.

<sup>c</sup> Mat 9, 11

Besides, I knowe right wel, and  
constantlie doo belecue, that not-  
withstanding my filthinesse, thou  
canst make mee worthie, which  
alone canst make y<sup>e</sup> cleane, which  
is conceiued of vncleane seede <sup>f</sup>,  
& righteous men of sinners <sup>g</sup>, when  
thou forgiuest our sins of thy won-  
ted grace, thine holie Spirit being  
powred vpon vs.

<sup>f</sup> Iob. 14, 4.

<sup>g</sup> Psal. 51, 7.  
8.

Through which thy power and  
mercie, I beseech thee, grant such  
grace vnto me a sinner, that I may  
worthilie <sup>h</sup> approach to this heauen-

<sup>h</sup> 1. Cor. 11.

lie verie, 27.

1. Cor. 11, 29

lie Sacrament, least otherwise by mine vnworthines I bee made guiltie of thy bodie and blood, and so instead of life receiue my iudgement and condemnation.

1. Cor. 11.  
verse, 28.

2. Cor. 13, 5

k Lamen. 3.  
verse, 40.1 Augustine  
vpon Iohn,  
treatise, 59.m Rom. 2. 4  
5.

1. Ioh. 1, 9

Giue grace therefore, that afore I presume to come vnto the participation thereof, I may examine my selfe<sup>i</sup>, by calling my sinnes into mind, searching out my waies<sup>k</sup>, and by vnfeined and hartie repentance returning vnto thee my Lord, least otherwise by concealing my sins, with Iudas the traitor I eate the bread of the Lorde against the Lord<sup>l</sup>: & by abusing thy gentlenes<sup>m</sup> heape vengeance vpon my selfe against the daie of vengeance.

Make mee to confesse my sinnes, and that with hartie sobs, so thou being a faithful and iust God<sup>n</sup>, wilt pardon al mine offenses, and cleanse mee from my sinnes: and wilt not disdain to accept mee into fauour, when I doo not refraine to acknowledge my wickednes.

Moreouer, powre into me a true and liuelie faith, that I neuer mistrust thy word annexed to the Sacraments, which promiseth vnto mankind



mankind the remission of sinnes.

For to eate or drinke with the mouth onelie is to no purpose, but faith must come thervnto, and apprehend the worde with the promises annexed. For they are the grounds and principles of this Sacrament.

So that whosoever giueth credie to these wordes, *Which was giuen and shed for you, in the remission of sinnes* °, the same man hath that which is promised by them, namely, eternal life, and saluation. For where the remission of sinnes is, there likewise righteousness, life, and saluation is.

But hee which doubteth of these words, hee without doubt is an unworthie receiuer, & commeth vnprepared. For the doubting man neither eateth thy flesh spiritualie, nor yet drinketh thy blood, though carnallie, & to our eies he seemeth to consume the Sacrament of thy bodie and blood with his teeth and mouth, but his damnation rather. Not bicause <sup>p</sup> thy supper is poison, but for that an euil man taketh a good thing naughtilie.

° Matth. 26  
vers. 26, & c.  
Marke. 14  
vers. 22, & c.  
Luke. 22,  
vers. 19, & c.  
1. Corint. 11  
vers. 24, & c.

<sup>p</sup> Augustine  
vpon Iohn,  
treatise. 26.

Finallie,

Finallie, also grant, that receiuing  
 this thy Sacrament of the newe  
 Testament I may put off, according  
 to the former conuersation, the old  
 man<sup>q</sup>, which is corrupt according  
 to the lusts of error, and bee renewed  
 in the spirit of my mind, putting on  
 the new man<sup>r</sup>, which after God, is  
 created in righteousness, and holi-  
 nes of truth.

<sup>q</sup> Eph. 4, 22

<sup>23</sup>

<sup>r</sup> Col. 3, 10.

Ephe. 4, 24

<sup>f</sup> Augustine  
 concerning  
 Ecclesi. in-  
 stru. cap. 53

And albeit my nature be such,  
 that I cannot liue without spots of  
 wickednes<sup>f</sup>: yet so blesse me, that I  
 may neuer offend willinglie, but  
 altogether depending vpon thy  
 goodnesse, whose maner is to par-  
 don the true penitent sinners, may  
 boldelie approach to thine holie  
 supper.

<sup>r</sup> Heb. 10, 19

<sup>20</sup>

<sup>21</sup>

<sup>22</sup>

Especiallie, seeing we haue liber-  
 tie to enter into the holie place  
 through thy blood<sup>r</sup> by the newe  
 & liuing waie which thou hast pre-  
 pared for vs through the vaile, that  
 is, by thy flesh. And seeing we haue  
 an high Priest ouer the house of  
 God, make vs to drawe nigh with  
 true harts, in assurance of faith  
 sprinkled in our minds from an e-  
 uil conscience, and washed in body  
 with

*before the Communion.*

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Heb. 10, 23.

with pure water, cause vs to holde fast the professiō of our hope without wauering (for he is faithful that promised) and let vs consider one of another, to prouoke vnto loue, and to good workes, not forsaking the assemblie of the faithful, as the maner of some is, but exhorting one another, and so much the more, as wee see the daie approaching, *Amen.*

24

25

*Another praier before the  
receiuing of the holie  
Communion.*



Christ the onlie mediator betwene God and man<sup>a</sup>, which of thine ardent and vn-

<sup>a</sup> 1. Tim. 2, 5

6

speakeable good wilt tookest our flesh vpon thee, to become a sacrifice and ransome for al mankind: and for the better conceiuing of that thy benefit didst ordaine before thy painefull passion, a perpetual memorie of thy loue, & that by crecting a couenant of the newe Testament<sup>b</sup>, which testifieth of thy presence, merite,

<sup>b</sup> Matth. 26,  
vers. 26, & c.  
Mar. 14, 24.  
Luke. 22,  
vers. 19, & c.

power,

power, and mercie, washing awaie dailie the finnes of beleeuers.

And the more effectuellie to commend the deepnes of this myserie, diddest ordaine the Sacrament in the last supper, being euen readie to go from thy Disciples vnto thy passion, the more deepe lie to fix it in our harts, that it neuer slip out of our minds, but dailie in faith, feare, and reuerence, be recorded; and remaine according to thine holie institution, whole and perfect without adding or diminishing from the same.

<sup>c</sup> Gal. 3. 15.  
Hebrues. 9,  
vers 15, &c.

For though it be but a mans testament <sup>c</sup>, yet if it bee confirmed and prooued by the death of the testator, no man diminisheth or addeth therevnto.

Vnto thee doo I crie, ô Sonne of God, which art partaker of our flesh, and bone of our bones, besecching thee from the bottome of mine hart, that it would please thee to giue me grace that with an earnest desire, & due reuerence I may couet to receiue thy supper, and therein thirsting lie to seeke for the nourishment of my soule.

Remoue

Remouue from my heart al loathing, contempt, and curiositie of prophane men, which set themselves against thee, and proudlie despise this thine institution, like <sup>d</sup> Matt. 7, 6. and vnto hogs treading most pretious pearles vnder their feete.

Lift vp my minde, that in feare and trembling, in faith and spiritual comfort, I may approch to the worthie receiuing of thy pretious bodie and blood, not as hypocrites doo, which hide & dissemble their sinnes; neither as epicures despising both thee and thine holic ordinance.

And therefore stir vp in me an vnfaigned desire of this heauenlie nourishment, that from thee the bread of life <sup>e</sup>, and fountaine of saluation <sup>f</sup>, I maie draw vital iuice to the quickning of my soule.

<sup>e</sup> Ioh. 6, 35.

Eccl 24, 24.

<sup>f</sup> Ioh. 4, 10.

14

In which communion thou bestowest vpon beleeuers both the merits of thine obedience and passion, and also thine other benefits whatsoeuer.

Besides inwardlie thou doost replenish vs with new and celestial ioy,

ioy, in quickening, comforting, teaching, and gouerning vs, that so we may haue and get our strength from thee, euen as the branches drawe their iuice and force to fructifie, from the vine.

Lighten therefore the eies of mine hart, that I maie knowe what the hope is wherevnto wee are called; and that the riches of our glorious inheritance are in the Saints <sup>8</sup>; & what exceeding greatness of thy power and mercie is hid in this supper, and how vnspeakable bee the riches of the glorie of this Sacrament, wherby thou communicatest to al and each of thy faithful together with thy bodie and blood, al the treasures of thine heauenlie goodes to bee receiued by faith.

<sup>8</sup> Eph. 1, 18.  
Colos. 1, 27

For thine holie and blessed mouth hath said: I am the bread of life, <sup>h</sup>which came downe from heauen, hee which commeth to me shal not hunger in anie wise, and he that beleeueth on mee shal neuer thirst.

<sup>51</sup> And the bread which I shal giue, is my flesh, which I wil giue for the life of the world.

<sup>h</sup> Ioh. 6, 35.

*after the Communion.*

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Ambrose.

O most sweete bread heale thou the palate of mine hart, that I may tast the sweetnes of thy loue; heale me of mine infirmities, that I delight in no fairenes besides thee.

O most heauenlie whight bread containing within thee al comfort, and the perfect sweetenesse of al sauer, which doest alwaies refresh vs, let mine hart eat thee, and with thy pleasant sauer let al the bowels of my soule be replenished.

O thou bread of life, which camst downe from heauen, and giuest life to the worlde, come into mine hart, and purge mee from al filthines of the flesh and Spirit: enter thou into my soule, heale and sanctifie mee both within and without.

Be thou the buckler, and perpetual defense of my soule and bodie, that I may come vnto thy kingdome the right waie, where we shal not deale with mysteries as in this worlde, but shal beholde thee face to face, when thou hast deliuered

the kingdome to God<sup>i</sup>, the  
Father, and so God shal  
be al in al,

*Amen.*

11. Cor. 15.  
verse, 24.  
28

A

*A thankesgiuing after the  
receiuing of the holic  
Communion.*

<sup>a</sup>Heb. 8, 1.



Iesu, high and eternal Priest<sup>a</sup>, sitting on the right hande of the throne of maiestic in the heauens, gouernor of the Saints.

<sup>b</sup>Heb. 9, 11

Thou art an high Priest of good things to come<sup>b</sup>, which by a greater and more perfect tabernacle not made with handes, that is to saie, not of this building, neither by  
 22 the blood of goates, and calues, but by thine owne blood diddest enter once into the holy place, and found  
 14 the eternal spirit, thou offeredst thy selfe a pure sacrifice without spot, to God, purging our consciences from dead workes, to serue the liuing God.

I yeelde thee hartie thanks for suffering vpon the altar of the crosse a most shameful death, for our sins, and that of thine owne accorde, moued therevnto by a singular affection



fection of good wil towards vs.

I blesse thee for instituting this Sacrament of thy bodie and blood, in remembrance of our euerlasting redemptiō, that at no time it might slip out of our minds, but be an holie signe, and testimonie of thy perpetual friendship, and a seale of the confirmation of the new and eternal couenant, which thou hast entered into with vs concerning the free remission and forgiuencesse of our sinnes.

I magnifie thee also with al reuerence of mind, for bidding vs miserable men, and sinners both vnto the participation of thy most holie supper, and also to the receiuing of al celestial riches; wherein thou bestowest, and appliest particularie to euerie of vs, al the merites and good things which by thine obedience and death, thou hast purchased on our behalfe, that we may become partners, and fellow heires of eternal blessednes.

• Rom. 8, 32

O sacred banquet, wherein heauenlie dainties are set afore vs, which reuiue the soule, and thou lambe of God, after a wonderful  
and

and myſtical manner, giueſt thy ſelfe to reſreſh the inward man.

<sup>d</sup> Hierom  
in his ago-  
nie.

Wee diminifh thee not in eating thee <sup>d</sup>, but thou endureſt whole perpetuallie. And although the viſible ſignes are conſumed, yet canſt not thou be deuoured.

Thou art the meate of the ſoule, not of the bodie; and fatteſt our mindes, not our bellies.

Thou changeſt the eater into thy ſelfe, and yet art not changed into the eater, as other corporal foode is changed commonlie.

<sup>2. Pet. 1, 4</sup>

So that we participate of the diuine nature<sup>e</sup>, and thou nowhite art altered into our ſinful fleſh.

I humbly beſeech thee, Sonne of God, by thy moſt ſacred blood ſhed for vs, giue me grace, that participating of this viſible Sacrament, I may withal finde and feele in mine hart the inuiſible working of thine heauenlie grace, which is contained in this myſterie; that this ſupper may be, as ſome reſreſhing vnto my bodie, ſo a ſpecial medicine of my ſoule.

Quicken and raiſe vp in mee by this bleſſed Sacrament a continual remem-

remembrance of thy bitter passion,  
make me to retaine the same firme-  
lie and fresh in my mind, and shew <sup>1. Cor, 11,</sup>  
it forth <sup>verse.</sup> 26, as an onelie and suffici-  
ent ranfome of my redemption, vn-  
til thou returnest.

Let mee neuer doubt of the for-  
giuenes of my sins, which thou as-  
surest me of by thy bodie & bloud,  
in thine holie couenant <sup>2 Matth. 26</sup>, conclu-  
ded in thy last supper, by the brea-  
king of bread, and giuing forth the <sup>vers. 26, &c.</sup>  
cup to the chosen Disciples, and by <sup>Luke. 22,</sup>  
them to as manie as are incorpor-  
ated into thy Church through <sup>vers. 19, &c.</sup>  
Baptisme.

That as often as Satan assaileth  
vs, with his deadlie tentations, wee  
maie runne to this our sanctuarie,  
as it were to a strong anchor of de-  
fense, apprehending the promise  
ratified by the seale of this coue-  
nant, and neuer giue ouer in fight,  
but stil be refreshed with newe vir-  
tue from aboue; nor breake our  
harts through the consideration of  
sundrie misfortunes, which the vn-  
grateful worlde by the instinct of  
their capitaine the Dinel, would  
bring vpō vs; but calling into mind  
thy

thy death, into the which we are  
<sup>h</sup>Rom. 6, 3. baptized<sup>h</sup>, maie escape from al calamities;

<sup>i</sup>Rom. 8, 35 So that no tribulation, <sup>i</sup> nor anguish,  
<sup>38</sup> nor persecution, neither hunger, nor nakednes, neither perils, nor sworde, neither death, neither life may separate vs from our head, wherevpon being made fast by this holie Sacrament receiued, wee, as liuing members doo depend;

And finallie may know that wee are fed and refreshed by thy flesh and pretious blood, that washed therewith we should not hereafter giue our selues to carnal pleasures, nor feede vpon the leauen of malice and wickednesse, but resisting them, liue in al synceritie & truth<sup>k</sup>,  
<sup>h</sup>1. Cor. 5, 8 as it becommeth such as doo cate of the immaculate Paschal lambe, whose life is hid with thee<sup>l</sup>, but  
<sup>i</sup>Colo. 3, 3. when thou shalt be reuealed, then  
<sup>4.</sup> shal we also appeare in glorie.

For this blessed meate doth true-  
 lie witnes that our bodies, sprinkled with the virtue of thy quickening flesh, as it were with celestial dewe, shal rise againe into immortalitie, and euerlasting glorie.

Where.

Wherefore giue grace, that al  
thy Saints participating of the  
bread of eternal life, maie be re-  
plenished with the fruition of  
thy blessed sight for euermore in  
thy celestial paradise, *Amen.*

*Another thanksgiuing*  
after the receipt of the ho-  
*lie Communion.*



Thanke thee, O  
Christ lambe of  
God, for offering  
thy selfe vpon the  
altar of the crosse  
to thy father an offering <sup>a</sup> and a  
sacrifice of a sweete smelling sa-  
crifice to God, for our sinnes to re-  
concile vs vnto him: for certain-  
tie whereof, and confirmation of  
our faith, thou hast instituted on  
our behalfe this holy Sacrament  
of thy supper, that as often as we  
receiue the same, we maie cele-  
brate thy memorie <sup>b</sup>, and with  
thanksgiuing remember the me-  
rite and frute of thy passion.

<sup>a</sup> Ephef. 5, 2

<sup>b</sup> 1. Cor. 11  
verse, 26.

I beseech thee by thy bitter  
death, stir vp our minds, that by  
R. I. often

Galat. 6, 1

often receiuing this thine ordinance & institution, we may consider how bitter a death thou didst suffer on our behalfe, and how great the loue was, which draue thee to take so cruel and shamefull a death to saue vs: and withal continuallie yeeld, as we are bounde, hartie thanks vnto thee for the same, & after the like sort, answer to our power, that vnspeakeable good wil by our good life, and careful obseruation of thy commandements: & may, when, either through frailtie of our flesh, or by anie other fault preuented, we sinne, runne by and by vnto thee by repentance, & through consideration of this new and eternal couenant touching the remission of sins, made with vs, be crested and vpholden vnto a liuelie and constant hope.

O sweete Iesu, grant, that, being fast linked vnto thee by this holie mysterie, I maie receiue power and strength from thee, belecuing thy promises, and bee wholie addicted thereunto without any douting, that so my conscience,

science, in feare and troubles, may haue perfect consolation.

Suffer me not to bee separated from the members of thy bodie, which is the Church, whereof thou art head<sup>d</sup> fulfilling al in al, but grant, that abiding in thy worde and kingdome, I may bee without fault in the foundation, and without sin against my conscience, and walke worthie this Sacrament, forsaking vtterlie and renouncing the Diuel, & al idolatrie, al vices & carnal desires<sup>e</sup>, which fight against the soule. For wee can not bee partakers of the Lordes table, and of the Diuels too<sup>f</sup>.

<sup>d</sup> Ephes. 1, 22  
23

<sup>e</sup> 1. Pet. 2, 11  
Galat. 5, 17.  
Rom. 13, 14

<sup>f</sup> 1. Cor. 10  
verse, 21

Make mee also to remember, that by this Sacrament I am bound to doo good vnto others.

For as manie graines of corne doo make one loafe; and manie grapes make one wine: so beeing manie yet are we but one loafe<sup>g</sup>, & one bodie, inasmuch as wee al participate of one bread, and drinke of one cup.

<sup>g</sup> 1. Cor. 10  
verse, 17

Ioine vs therefore together, o Sauior of the world, at this com-

1. 2. mon

mon banquet through the band of loue, that wee may be fastened vnto thee our head. That as thou diddest die for vs, so wee againe may not feare to suffer, and to giue our liues for the glorie of thy name, that we be neuer separated from thee, neither in life,

<sup>b</sup>Rom. 8, 38 nor death <sup>b</sup>.

Make vs also hartilie to loue one another, like the true and liuelie members of thy bodie <sup>i</sup>, that if neede require, wee may giue our liues for our brethren <sup>k</sup>.

<sup>i</sup> 1. Cor. 12. vers. 17, &c.

<sup>k</sup> 1. Ioh. 3, 16

Suffer not concord of mindes to be broken. For hee that receiueth the mysterie of vnitie <sup>l</sup>, and keepeth not the bond of peace, he doth not receiue the mysterie for himselfe, but a testimonie against himselfe.

<sup>l</sup> Augustine

Giue grace therefore, that layeng aside al wrath <sup>m</sup>, fiercenesse, malicioufnes, and enuie, we may forgiue one another, euen as thou forgiuest vs; and beare one with another for the better auoiding of strife, dissention <sup>n</sup>, sectes, and pernicious heresies.

<sup>m</sup> Coloff. 3. verse, 8.

<sup>13</sup>

<sup>n</sup> 1. Cor. 11 vers. 16, &c.

Keepe this thine ordinance  
and



and right vse of thy Sacrament among vs euermore, that this good worke and diuine ceremonie, may alwaies bee a note, and badge of our publike profession, wherby we are knowne from Pagans: and tokens of loue, confession and thankfulnes.

Remooue awaie al abuses and prophanations of this holie and sacred supper, together with the horrible and idolatrous adorations inuented by Satan and his members to the shameful deforming of thy godlie and goodlie institution, but maintaine I humbly beseech thee, the true and vnpolluted vse thereof, til thy pleasure is to returne ° in the cloudes to iudgement with great power and glorie P, that it neuer be out of remembrance.

° 1. Cor. 11.  
verse, 26.  
P Mark. 13.  
verse, 26  
Luke. 21, 27

And last of al at our resurrection from death, appoint vs places in thy heauenlie table, where we may taste the new wine in the kingdome of thy Father q, abiding with thine elect r, Angels s, and blessed Saints for euermore, Amen.

q Matt. 26  
verse, 29  
r Mark. 13.  
verse, 20  
s Mar. 8, 38.

*A praier for the Sicke.*

Almightie & merciful God, Father of our Lorde Iesu Christ, which thorough corporal diseases both puttest mee in minde of my mortakitie, and also callest to repentance. For thou wilt not the death of a sinner <sup>a</sup>, but that he conuert and liue:

<sup>a</sup> Eze. 33, 11

Vnto thee doo I crie, ô Lorde,  
<sup>b</sup> Psal. 6, 1. rebuke mee not in thine anger <sup>b</sup>,  
 neither chastise me in thy wrath;  
<sup>2</sup> haue mercie on mee, ô Lord, for  
 I am weake; ô Lorde heale mee,  
 for my bones are vexed.

<sup>3</sup> My soule is also troubled verie  
 sore; but Lorde, how long wilt  
<sup>4</sup> thou delaie? Returne, deliuer my  
 soule; ô saue me, for thy mercies sake.

<sup>c</sup> Iere. 17, 14

Heale me, ô Lord <sup>c</sup>, and I shal  
 be whole; saue thou me, & I shal  
 be saued: For thou art my praise.

<sup>d</sup> De. 32, 39

Thou hast wounded <sup>d</sup>, and  
 thou wilt heale mee; thou hast  
 strooken, & thou wilt cure; thou  
 dost

*for the Sicke.*

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dost kil <sup>e</sup>, and restore to life againe.

<sup>e</sup>1. Sam, 2. 6

Deu. 32, 39.

Wisd. 16, 13

Wherefore if this my sicknes be not vnto the death, helpe me vpon the bed of my sorrowe <sup>f</sup>. Turne the whole palat of my weakenes into ioy.

<sup>f</sup>Psal. 41, 3.

Maie it please thee, o Lord, to deliuer mee from the pit of corruption <sup>g</sup>. For the graue wil not acknowledge thee, nor death confesse thee: but the liuing, I saie the liuing wil extol thee for euermore.

<sup>g</sup> Esa. 38, 17

18

19

O Lord, heale me, that I maie praise thee al my life long, thorough my Sauior, *Amen.*

*Another praier for  
the Sicke.*



Christ Iesu, Sonne of the liuing God, our Redeemer, & our Mediator for euermore, in our weake flesh thou wentest about the earth preaching <sup>a</sup> the glad tidings of the kingdome touching the forgiuenes of our sins,

<sup>a</sup> Mat. 4, 23.

r. 4.

and

and curing euerie sicknes, and euerie disease among the people.

For thou hast truelie taken vp  
<sup>b</sup> Esai. 53, 4. on thee our infirmities <sup>b</sup>, and borne our paines. For where sin abounded, there thy grace did more abound <sup>c</sup>.

Wherefore I praie, and most humblie beseech thee, be merciful vnto me <sup>d</sup>, heale my soule,  
<sup>d</sup> Psal. 41, 4. For I haue sinned against thee; strengthen it by the sweete comfort of thy Gospel; and confirme my faith: then, if it be thine heauenlie pleasure, restore health vnto my weake bodie.

If thou wilt, thou canst make me cleane; onelic doo but speake the worde <sup>e</sup>, and I shal be healed.

<sup>e</sup> Matt. 8, 8. <sup>f</sup> Wil. 16, 12. For it is not herbes <sup>f</sup>, nor plasters that restore health; but thy worde, ô Lord, which healeth al things.

13 It is thou, Lord, which hast the power both of life & death; thou leadeest vnto deaths doore, and bringest vp againe.

But, if it be more expedient for me to die, than to liue, then deale with me according to thy wil <sup>g</sup>,

*for the sicke.*

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wil<sup>g</sup>, o Lord, and command my spirit to be receiued in peace, the which I commend into thine hands<sup>h</sup>, thou hast redeemed me, o Lord God of truth, which liuest & raignest with the Father, and the Holy ghost, one God for euermore, *Amen.*

<sup>g</sup> Tob. 3, 6.

<sup>h</sup> Psal. 31, 5.

*Another praier for  
the Sicke.*



Eternal God, which art ful of compassi-  
on<sup>a</sup>, and mercie, slowe to anger, and great in kindnes;  
thou forgiuest our faults<sup>b</sup>, couerest our sinnes, and doost not impute our iniquities vnto vs:

<sup>a</sup> Psal. 86, 15

<sup>b</sup> Psal. 32, 1  
2

Vnto thee do I bend my praier, beseeching thee to pardon al my sinnes<sup>c</sup>, & to heale al mine infirmities. Saue my life from destruction, and compasse mee about with mercie, and louing kindnes.

<sup>c</sup> Psal. 103, 3

4

For thou art the God of my saluation<sup>d</sup>, mine helper, in thee hath mine hart trusted. Despise not the woorkes of thine owne hands<sup>e</sup>,

<sup>d</sup> Psal. 9, 10.

<sup>e</sup> Psal. 28, 7.

1.5.

• Psa. 138, 8 hands\*, neither suffer him to perish whom thou hast created, and redeemed.

f Iohn. 1, 29 O Christ, lambe of God f, which takest awaie the sinnes of the world, and wasthest vs from al our

g Reue. 1, 5 offences by thy precious blood g,

h Luk. 17, 5. increase my faith h, that firmlic I maie apprehend the saluation promised. Blesse thou my soule at hir departute from the bodie, that euermore I maie reioice with thee.

And Holie-ghost, eternal God,  
 i Ich. 14, 16 which art the best Comforter i in  
 al extremities, be thou present, I  
 26 beseech thee, at the houre of my  
 death, & impart thy sauing helth  
 vpon me, that mine hart doo not  
 faint, nor be trobled, *Amen.*

Reuel. 7, 12.

*Praise, and glorie, and wisdom, and  
 shankes, and honor, and power,  
 and might bee vnto our  
 God for euermore.  
 Amen.*



A view of the Praiers  
*as they orderlie stand*  
in this booke.

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*A*

*A vewe of certaine o-  
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## *To the Reader.*

**B**E it from thy minde (good Reader) to thinke, that, because we haue applied these prayers vnto certain daies, we would therefore haue thee to tie thy selfe alwaies vnto the manner which wee haue prescribed, and neuer either to violate or omit the same : to doo so, wee iudge it foolish, superstitious, and wicked. But wee wish thee in the feare of God to vse our labors to thy spiritual comfort, and commoditie: and as we haue set downe (as dutie bindeth) a dailie praier, for our dred Soueraigne, and gracious Queene : so wee thinke the rest, or the maior part of them, necessarie to bee vsed, if they could be, euerie day. Wherefore, as occasion and time doth offer, praie in the name of Christ, and obserue that order which thou knowest best to keepe thee in the feare, and fauor of Almighty God.

*Wils*

*Wilt thou bee  
thankful?*

Thou hast  
a thankes-  
giuing

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*Standest thou in neede ei-  
ther of eternal, or tem-  
poral benefits?*

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in earnest  
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lers, pag. 318

*Art*

*Art thou touched  
with a care of others  
prosperitie?*

Happilie  
thou shalt  
finde to  
shew forth  
thy good  
wil if thou  
looke a-  
mong the  
intercessi-  
ons made  
on the be-  
halfe

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*Desirest thou to escape  
extreame miseries and  
damnation?*

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